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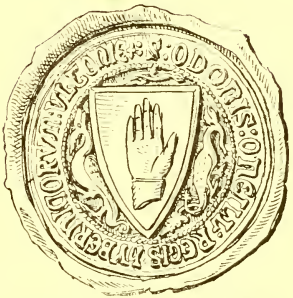

SEAL OF HUGH O'NEILL, KING OF ULSTER

VOLUME V.

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PLAN OF CARRICKFERGUS ABOUT 1540.

(Photo. from original in British Museum.)

ULSTER JOURNAL

OF

ARCHÆOLOGY

VOL. V. OCTOBER, 1898. NO. 1.

Unpublished View of Carrickfergus.

BY WILLIAM SWANSTON, F.G.S.

THE view of Carrickfergus given as a frontispiece to this volume is of unusual interest to the student of Irish history and archæology, representing as it does the most important military town in Ulster in the reign of Henry VIII., or possibly earlier.

The original drawing in the MS. department of the British Museum is in excellent preservation, though discoloured by age. It is an admirable example of pen-and-ink work, with light washes of colour, and measures 26 by 21 ins. The Museum Catalogue number is Cott. MS., Aug. 1, 11–42.

So far as I have been able to trace, this view has not previously been published in its entirety. A small portion near the upper margin, representing "The Freres," was given in a volume of the early issue of this journal, to illustrate an admirable paper on "The Pallace of Carrickfergus."[1] The writer of that paper assigns the date of the original to about 1540, basing his opinion on the fact that the monasteries in Ireland were suppressed in 1537. "The Freres" was an establishment of Grey Friars, dating from the early half of the thirteenth century.[2] After its suppression, the buildings became a government store-house, and was referred to in a later map as "Late a friers' house, now a store-house for victuals." We next learn of it being in the possession of Lord-Deputy Chichester, who utterly demolished it, and in 1618 erected on its site his palatial residence—Joymount—a name still recognised in the portion of street adjoining. This mansion, which was the wonder and admiration of all who

(1) "The Pallace of Carrickfergus," by W. Pinkerton. *Ulster Journal of Archæology*, vol. vii., 1855.

(2) It is recorded in *The Irish Annals*: "MCCCCVIII.—This year Hugh Mac Gilmori was slain at Cragfergus, in the Church of the Friars Minors, which he had formerly destroyed and broke the glass windows for the sake of the iron bars, which gave admittance to his enemies the savages." This death was in retaliation for a foul deed perpetrated by the same Mac Gilmori the previous year, which is also thus briefly recorded in the same *Annals*: "A perfidious base Irishman, called (Hugh Mac.) Adam Mac Gilmori, never christened, and therefore called Corbi, who had caused the destruction of forty churches, took Patrick Savage prisoner, forced him to pay 2,000 marks for ransom, and afterwards killed both him and his brother Richard."

This Patrick Savage is elsewhere described as an Anglo-Irishman of great influence in the North. Doubtless he was descended from one of De Courcy's followers, and related to the Savages of the Ards. The castle in the drawing, overlooking the harbour, is, in a later view of the town, indicated as that of Patrick Savage.

The story of Corby Mac Gilmore has been treated in the most interesting manner in Sir Samuel Ferguson's *Hibernian Nights Entertainments*, easily bearing the palm as our best local story.

saw it, has in its turn disappeared, to give place to the less pretentious court-house and jail for the county. Time again works changes! and the removal of the County Assize to Belfast condemned the now empty jail to slow decay, and within the past year its massive masonry was demolished, while the court-house has been retained as staff quarters for the local militia. Such in brief is the changeful history of this corner of "Kragfargus Towne." Of the "Pallace," or of Joymount, nothing now remains, if we except a few doubtful pieces of cut stone in the rockery, a deep well, and the enclosed garden at the rear of a more modern Joymount House.

It is an easy and natural transition from the departed Friary to the ancient church of St. Nicholas. Here the hand of time has been more gentle, the church of the present day retaining in its main features much of its original character and material; the many vicissitudes through which it has passed, and the necessary changes to fit it to the requirements of modern ideas, having still left us one of the most interesting churches in Ulster. St. Nicholas's appears to have been anciently attached to the Franciscan monastery already noticed, to which it probably served as an oratory or chapel.[1] Whether the present building occupies the site of an earlier Celtic church, as has been conjectured, is uncertain, and will probably remain so. Thomas Drew, H.R.A., embodied in a brief report on the condition of the building much valuable information, the result of most careful research, prior to the late restoration of the ancient fabric.[2] Referring to its probable early Celtic foundation, he states: "I have searched diligently in St. Nicholas's for any trace of this distinctive Celtic character, and failed to find it. In the absence of record to the contrary, and with the internal evidence afforded, I am induced to believe that the present fabric, at least, is a wholly English foundation, dating from a period not earlier than the occupation of Carrickfergus, and the erection or occupation of the castle by De Lacy in 1230. We may presume that the church was begun at, or near, the middle of the thirteenth century; and it may be mentioned in support of this theory, that my attention has recently been directed by one of the most accomplished of archæologists—Mr. Sharpe—to the singular coincidence, that some of the architectural details of Carrickfergus have not, in his wide experience, an exact parallel, save at Byland Abbey, in Yorkshire, *built by De Lacy, invader of Ireland.*"

There is one feature in the architecture of the church, as shown in the drawing, that is worthy of special note; that is, the double roof covering the nave, which is clearly shown by the two gables. This, doubtless, was replaced by a single one in one of the necessary periods of "repayre," rendered so frequent by the building being "spoyled and burned by the rebells."

(1) McSkimmin's *History of Carrickfergus.*

(2) The Ancient Church of Saint Nicholas, Carrickfergus, Diocese of Connor. A Report to the Right Rev. Robert Knox, D.D., Lord Bishop of Down and Connor and Dromore. By Thomas Drew, H.R.A., F.R.I.A.I., Diocesan Architect. Belfast, 1872.

Interesting as the ecclesiastical history of Carrickfergus undoubtedly is, it is overshadowed by the military; and the prominence given in the drawing to "Kragfargus Castell" is significant. It, too, has had its many "repayrings," but its sturdy walls have often saved it, when burning and spoiling reigned without. In general outline, it stands now as it did when the drawing was made three and a half centuries ago. Its outer walls, following closely the outline of the projecting rock on which it is built, being clearly those of to-day. The keep, with its walls of 10 and 12 feet thickness, is represented apparently as De Lacy's or De Courcy's builders left it early in the thirteenth century. It is noticeable that it is roofless. Whether or not its early builders furnished it with a roof, it is impossible to state; probably they gave it one of a temporary nature. Lord Henry Sydney, when Lord-Deputy (1567–78), is credited with roofing the castle keep. That Sydney's roof still covers the building there is little room to doubt, as there is no subsequent reference to further work on it.[1]

The two circular towers flanking the entrance are shown in a ruined or, perhaps, more correctly, unfinished state. The same may be said of the roofless buildings against the north sea-wall, now occupied by a series of strongly-arched stores, or vaults, supporting a battery and officers' quarters. The remaining internal buildings and walls have long since been replaced by modern barracks, etc.

"Kragfargus Towne," as shown in the drawing, is a thing of the past, with scarce a feature in which it is now recognisable. The trench and rampart protecting the town on the land side, doubtless represented one of the many walls of "sodds" which proved so poor a shelter, and required so much attention to keep in repair. It is not my intention to enumerate the frequent incursions and scenes of bloodshed to which the sorely-harassed citizens were, through several centuries, subjected by the "Rebells and Scotts our enemies." The site of the entrenchment given in the drawing in some measure coincides with that selected near the close of the century for the more substantial stone wall, part of which, with one of its gates, still remains. The church ground is also enclosed with a rampart and ditch on the town side. This enclosure seems to have been respected, and is now represented pretty closely by the graveyard surrounding the sacred building at the present day. Within this enclosure,

(1) Referring to the roof, brings to my recollection an incident which happened when I was a boy. My father, who was then master gunner of the castle, had his curiosity aroused by a built-up doorway, which he had observed in the wall of one of the rooms in the tower. Consulting with the builder who usually attended to repairs in the castle, they resolved to investigate, and at once set to work to open the secret chamber. The work had not proceeded very far, when the entire door space was forced by the pressure of *débris* from behind, which suddenly burst into the room, almost burying and overpowering them with a cloud of dust. Examination proved that the door led to a circular staircase in the angle of the tower, which communicated with the top. The stairs, at some time long past, had evidently collapsed, and the place they formerly occupied had been filled with the remains of a former roof. The material was mostly small coarse slates, or more properly slabs, many of which retained a wooden peg, by which they had been attached to the timberings. From recollection, I have now no hesitation in stating that these slates, or slabs, were of County Down origin, and were such as at present may be seen on many of the older houses throughout that county. The present roof is formed of two solidly built arches of stone, springing from the one so admirably shown spanning the unroofed building. This very solid work is worthy of Sydney, and was most probably, with many other substantial improvements to the castle and town, executed under his orders. The material which blocked the dismantled staircase may have formed the outer covering of this groined roof; but it is possible it may have represented an older and lighter one.

close to the entrance to the church, is what appears to be a monumental stone, surmounting a small calvary. This is possibly the base of an ancient stone cross. Conspicuous in the centre of what is now the High Street, is depicted a perfect Latin cross, also raised on a calvary of three steps. No trace of an ancient cross now exists in Carrickfergus, and tradition is silent regarding any such monument, though it is figured in another form, and named "Great Patrick" in a map assigned to about A.D. 1540.[1] It is just possible this cross may have been of wood. Its form would seem to suggest the more perishable material, those of stone throughout Ireland being almost all of the familiar type now known as Irish crosses.

The imposing castellated buildings shown throughout the "Towne," were the residences of the settlers who accompanied De Courcy, early in the thirteenth century, in his invasion of Ulster. These castles are given, with slight variations, in all early maps. They must have been substantial erections, and probably they withstood the many attacks and burnings which befel the town. They are well represented in another beautiful map, signed by one John Dunstall, 1612, where the names of the occupiers or founders are written over each of them.[2]

The small dome-shaped structures scattered irregularly through the "Towne" doubtless represent the rude dwellings of the "common people," and are such as are represented in all Irish maps about this date, when fixed abodes were the exception. It is interesting to find that this circular form of building, though of more durable material, survived in Carrickfergus till the close of the eighteenth century. This is well shown in a copy of a rare engraving in my possession, dating about 1780.

I have thus endeavoured to review the more permanent features of this once important stronghold. There remains the shipping in the harbour, which may safely be taken to represent the mercantile marine of the period—possibly the craft with its raised poop, at the pier-head, formed part of the Royal Navy The trees within the church enclosure, do they merely represent the artist's idea of such without any attempt to define their species? or is their tall toy-like form meant to represent the Irish yew, as has been suggested, which were so much in favour by the occupants of these early religious establishments? I am inclined to favour the latter view; the careful work of the artist, evidenced throughout the drawing, leading to the opinion that the close resemblance between them and the tall form of this tree, known as the Irish yew, being not a mere coincidence.

The flag waving over the "Castell" gate, bearing the St. George's cross, denotes the English occupation, this being the English flag prior to the union of that country with Scotland under James, when in 1607 the crosses of St. George and St. Andrew were united in one flag—the first Union Jack.

(1) McSkimmin's *History of Carrickfergus*, 2nd edition, p. 105.
(2) British Museum MS. Dept., Cott. MS., Aug. 1, 11-41.

Prehistoric Sites near the Ormeau Bridge, Belfast.

By the Rev. W. A. ADAMS, B.A., Antrim.

THE appearance of the modern city of Belfast does not suggest to us much connexion with the remote past. The fort on the summit of the Cave Hill, earthwork and cromlech in the immediate neighbourhood of the Lagan valley, speak of a dim, prehistoric time. The site on which the city is built is interesting to the student of geology; but, except some remains of the Irish elk, for example, discovered during excavations, furnishes little of importance to the archæologist. The work of levelling the soil, necessary in laying out new streets, has lately revealed traces of an early settlement of the flint working men on the banks of the Lagan, near the Ormeau Bridge.

On the evening before the Ulster Convention of 1892, I happened to find in the sand at the main entrance to the Convention building a well-marked flint flake. The sand was brought from a spot about one hundred yards away, near the bank of the river, and adjoining the ground until lately used as a bowling-green. Judging from the objects found here, this particular place must have been one of the sites occupied by primitive man. These objects comprise some flint flakes and scrapers, stone and flint axes.

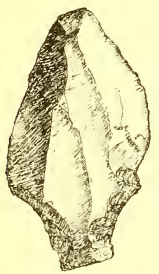


Fig. 1.

Flakes.—The flake carried over in the sand to the Convention site is 3½ inches in length, 2 inches broad at the widest part, and chipped on the upper surface to ¾ inch in width at the bulb head, apparently as a preparation for shafting (fig. 1). Being somewhat pointed, with sharp edges, it may have been used as a knife, or perhaps a rude spear-head. At the place this sand came from, and within a few yards, nine flakes were found in digging, usually from one to two feet beneath the surface, one much larger than the others. This flake measures 5¼ inches long, 1⅞ inches broad at the widest part near the point, and shows neat dressing at the bulb end (fig. 2).

Fig. 2.

Scrapers.—This site, when carefully examined, yielded three hollow scrapers of almost transparent flint, the smallest one showing a fine serrated edge. Further up the bank, at the bend of the river, towards the Stranmillis Road, while levelling operations were going on, I picked up a small, ordinary scraper.

Axes.—On searching again at the place where I found the scraper, I was successful in finding a small flake, also a small pointed object of flint, like a punch or pick, and three very rude chisel-like objects, or small axes of flint, roughly chipped. It is possible these rude chisels may have been employed as wedges—say, for splitting bone. From the site near the bowling-green, I obtained two portions of large-sized polished stone axes, only mere fragments of a few inches long, one of them being the cutting edge. S. A. Stewart, of the Belfast Museum, considers this fragment to be basalt, and the other one silurian grit or slate. My brother, while searching a few perches off, found a perfect stone axe lying on the surface of the ground, also of the polished type. It is silurian slate, having the marks of its manufacture—the scratches caused by rubbing and grinding—still very distinct.

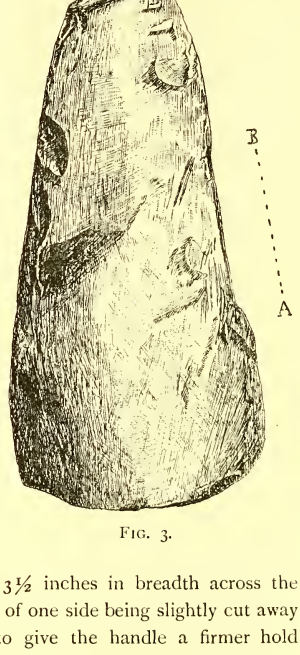


Fig. 3.

The length is 7 inches, and measures 3½ inches in breadth across the cutting edge. It has the peculiar feature of one side being slightly cut away some two inches of the length, as if to give the handle a firmer hold (A - - - B, fig. 3).

On crossing over to the opposite side of the river, about two hundred and fifty yards from the Ormeau Bridge, I observed a number of workmen busy in preparing the ground for new streets; and the presence of some flint flakes in the soil seemed to prove the existence of another site of the prehistoric men. I examined a large part of the surface soil and a small portion of an ancient beach, and discovered worked flints in each.

I.—The Surface Soil.

Flakes.—In this soil, within the space of a few perches, there was quite a number of flint flakes. I gathered about fifty, varying in length from ¾ inch to 3¾ inches; and these, with chippings and broken fragments, indicated the site of a primitive workshop. These flakes are generally of a white or cream

colour, with an occasional reddish tinge, having well-defined edges. They bear no indications of weathering or being waterworn, and are more like the shape of the flakes from Toome Bar than those found on the shores of Belfast Lough or in the Larne gravels.

Cores.—Associated with the flakes were eight small cores, varying in size from 1¾ inches in length to 2¼ inches. Numbers of flakes must have been struck from these ; and some of the cores yet retain part of the original surface of the flint nodule.

Scrapers.—Here were also six specimens of the ordinary type of scraper with the rounded end. Only two of these are well chipped, the other four being of rude workmanship.

Knife.—One specimen of flint knife was obtained. It is 1½ inches long, with a good cutting fracture, and answering to the description of "left-handed," given by the Rev. George R. Buick in his article on "The Development of the Knife in Flint."

Arrow-head.—In the edge of a drain at this particular place, a few yards from the river, and a foot and a half from the surface of the ground, I found a small arrow-head. It is of the leaf-shaped form, and fairly well made (fig. 4).

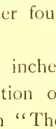


Fig. 4.

II.—The Raised Beach.

At the edge of the river bank, just above high-water mark, there was lately to be seen a portion of the ancient raised beach of the tidal river, varying from 6 inches to 2 feet in thickness here. It seemed a black mass of decaying matter, with large quantities of oyster, mussel, and other smaller shells embedded in it. Here, again, primitive man had left some traces.

Flakes.—Eight flint flakes, in shape somewhat like those found in the surface soil, were lying on the surface of the mud almost within arm's length. The water at high tide had undermined the old beach, and the vegetable matter being gradually removed, these flakes and shells were left behind. Their shining, deep black appearance, coloured thus by the decaying matter, is a peculiar feature.

Cores.—With the flakes, three cores were also obtained at the same time, and have this beautiful black colour. One of these is only 1½ inches in height, and has nine facets.

Axe.—Perhaps the most interesting object was a small flint axe, found a few yards nearer the Bridge, and lying on the edge of this raised beach. It is oval-shaped, of a yellowish brown colour, and unpolished. It is only 3⅜ inches long, 1½ inches broad, but slightly imperfect at each end (fig. 5). Part of the original surface of the flint block it is manufactured from can be

Fig. 5.

seen on one of the faces. The seeming paleolithic nature of the axe, and the raised beach, with heavy masses of soil above it in some places, are surely indications of a remote age.

Bone.—Lying alongside the flakes and cores of the beach there was one of the foot-bones of a large deer, from two-thirds to three-fourths the size of the corresponding foot-bone of the Irish elk. Dr. Robert F. Scharff, of the Science and Art Museum, Dublin, is of the opinion that it is probably one of the foot-bones of a red deer. These black flakes and cores are remarkably like those discovered in the previous year by W. H. Patterson, on the shore of Belfast Lough, close to Sydenham Station, and described by him in the *Journal of the Royal Society of Antiquaries*, p. 154, vol. ii., Fifth Series.

Some years ago, Robert Day and William Gray visited some of these sites, when the district near the Ormeau Bridge was still more or less in fields, and found some specimens of both flint and stone, proving human workmanship. Since that time, these places have been much disturbed, and are now rapidly being built over. The new wall confining the course of the Lagan runs through the ancient beach, and the prehistoric sites on the banks are becoming better known by such historic names as Delhi and Agra Streets on the one side, and Agincourt Avenue on the other.

The Royal Residence of Rathmore of Moy-linne.

With Notes on other Early Earthworks in Ulster.

By Captain R. G. BERRY.

(Continued from page 255, vol. iv.)

DALARADIA would appear to have been a Mor Tuath. In ancient times, when the province of Uladh extended from the Boyne northward to the northern seas, Dalaradia seems to have contained all the territory from Slieve Mis to Newry. It would thus have included the Kingdom of Mourne, the Ards, Magh-Inis, Dal-mbuinne, and Magh Line. In later times it lost the territories in County Down, but retained Moylinne, which was co-extensive with Magh Line and Dal-mbuinne. Dal-mbuinne, that is, the portion of Buinn, the son of Fergus Mac Roy, became divided up into Kilultagh, or the Wood of Ulster, and Kilwarlin and a new territory sprang up called Clandermod, or the portion of Dermod, who is thus described by Bishop Reeves:

"Eochaidh, son of Fiachna, had twelve sons by his principal wives, and twelve sons by his concubines. One of these was Dunchadh, son of Eochaidh, from whom are the Clann Dermod mac Dunehadh mic Eochaidh mic Fiachna."

Later on, these three became Clan-aodh-boy, the territory of the children of Yellow Hugh O'Neill, and this name was contracted to Clannaboy.[1]

Dalaradia derives its name from "Fiacha Araidhe, a King of Ulster, who reigned ten years in Emania, and flourished A.D. 236." But it seems to have been occupied in very early times; for we read of the Clanna Rudhraighe, or clans of Rury: "Here's the old story of the seed of Ir throughout Ireland: Ir was Milesius' eighth son, who, when M.'s sons all were come to Ireland, died and then was buried on Sceilg Mhor, the great Skellig: from him springs one-third of Ireland's royal race. Now Ir had one son, Heber, and of all the Scoti he first occupied Magh Line and possessed a fifth part of Ireland."[2]

Another name by which this territory was occasionally known was "Country of the Cruithne" or "Picts." Thus the *Book of Lecan* states: "The children of Conall Cearnach, *i.e.*, the Dalaraidhe, from Carrick Inver Uisge (the rock at the mouth of the water—probably Inver, beside Larne—

(1) Another name for Dalaradia was Trian Congaill, or Congall's portion, supposed to have been borrowed from Congal Claen.

(2) *Silva Gadelica.*

Mac Firbis calls it Carrick Uisge) to Linn Uachaill. Cruithne is another name for them."

The *Book of Lecan* further observes that "they were so called from Irial Glonmor, the son of Conall Cearnach, whose mother, Lorceta, daughter of Eochaidh Echbeoil, of the Cruithnigh of Alba. Dalaraidhe, then, are the Cruithne of Erin."

St Comgall, the founder of Bangor, and Aidus, King of Dalaradia, are said by Adamnan to have been Picts, of Dalaradia.

In A.D 160 a great battle was fought in this territory. Tigernach tells us that "Tuathal Teachtmar [the acceptable] was slain by Mal Mac Rochraidhe, King of Ulster, at Linn-an-gabunn, in Dalaradia." The *Four Masters* date this battle A.D. 106, and inform us that "After Tuathal Teachtmar had been thirty years in the government of Ireland, he fell by Mal Mac Rochraide, King of Ulster, in Moylinny, at Moin-in-chatha [bog of the battle], in Dal Aradia, at the place whence spring the Ollar and Ollarba, the two rivers. Ceann-gubba [hill of grief] is the name of the hill on which he was killed, as the verse proves:

"Ollar and Ollarba,
Ceann-gubha, lordly, noble,
They were not names without a cause,
The day on which Tuathal was slain."

And as was also said:

"Tuathal, from whom the tribes of our lords
The chiefs of Meath, heroes of valour,
Was wounded—that chief of fair Frewin,
In the field of the hill of Glenn-an-Gabhann."

And in *Silva Gadelica* we find that "Tuathal fell by the hand of Mal, son of Rochraide, at Moin in chatha, or the battle moor, he having just completed one hundred and ten years, thirty of which he had passed in supreme rule over Ireland."

This was the king who inflicted the Boromean tribute on Leinster as an eric for his daughters slain. He is also said to have "broke" five and twenty battles against Ulster.

This ground was again contested, according to the *Four Masters*, in the year 285:

"Fothadh Airgtheach was afterwards slain by Caoilte, at the battle of Ollarba in Line." This was Caelte mac Ronain, the foster son and favourite of the celebrated Irish general, Fion Mac Cumhail.

With this agrees the statement in the *Book of Conquests:*

"The Fothadhs, *i.e.*, Fothadh Airgtheach and Fothadh Cairptheach, the two sons of Lughdeach, son of Macniadh, assumed the monarchy during one year, and their reign was not happy. Fothadh Cairptheach fell by Fothadh Airgtheach, and Fothadh Airgtheach fell by Cavitte, in the battle of Ollarba in Line."

The particulars of the death and sepulture of Fothadh are related in the following extract from the Leabbar-nah-Uidhre, as cited and translated in George Petrie's *Round Towers of Ireland:*

"'We are with thee, O Finn,' said the youth. 'Hush,' said Mongon,(1) 'that is not good [fair]. We were with Finn once,' said he; 'we went from Alba [resti Almain]. We fought against Fothadh Airgthech here with thee at Ollarba. We fought a battle here. I made a shot at him, and drove my spear through him, so that the spear entered the earth at the other side of him, and its iron head was left buried in the earth. This is the very handle that was in that spear. The round stone from which I made that shot will be found, and east of it will be found the iron head of the spear buried in the earth; and the corse of Fothadh Airgthech will be found a shot distance to the east of it. There is a chest of stone about him in the earth. There are his two rings of silver, and his two bunne doat [bracelets ?] and his torque of silver on his chest; and there is a pillar stone at his carn; and an Ogumis [inscribed] on the end of the pillar stone which is in the earth. And what is in it is,

EOCHAID AIRGTHECH HERE.

It was Cailte that was here along with Finn.' All these things were searched for by the youth who had arrived, and they were found."

This battle finally extinguished the Fianna, and those that remained were dispersed throughout Ireland.

This place having been identified, it will be of interest to quote the description of it given by Bishop Reeves:

"The Larne River rises by two heads in Ballybracken Moss, in the parish of Ballynure. The Six Mile Water rises in a spring in Ballyboley Park Moss, in the parish of Ballycor, a little S.W. of Shane's Hill: after a course of about 100 perches, it becomes the boundary between that parish and Kilwaughter. . . . . Following the direction of a ravine which runs down the face of the hill, it arrives at the townland of Headwood. . . . . In this townland . . . . . is a large bog, probably the Moin-an-catha of a preceding passage, which lies between the two rivers. . . . . On the face of Ballyboley Hill, about a quarter of a mile to the west, is a place called Carndoo, and here, under the brow of the hill, is a pile locally called *The Abbey*. It consists of several huge stones, ranged in an irregular circle, the space within being chiefly occupied by six large upright stones, disposed in pairs, and supporting two blocks, about five feet long, and from two to three feet square, laid horizontally upon them. . . . . For two miles along the face of the hill which passes the western boundary of the valley of the Six Mile Water, is a series of foundations of inclosures, called by the people *Boley houses*. They are for the most part quadrangular, and look like ancient foundations of small cabins, with paddocks attached to them. Tradition says that they were employed by the inhabitants of the valley when, in summer, they drove up their cattle to pasturage on the heights."

Ceann-gubha, *i.e.*, "Head, or Hill of Grief." This is doubtless Ballyboley Hill, and Tuathal's monument is the pile at Camdoo above described.

Gleann-an-ghabhann, *i.e.*, "The Valley of the Smith." This was probably the name of that part of the valley of the Six Mile Water nearest to Ballyboley Hill.(2)

Dr. Reeves considers the Ollar to have been the Six Mile Water, and the Ollarba to have been the Larne River, and O'Donovan agrees with him; but Sir Samuel Ferguson thinks it ought to be the other way about.

(1) Another name for Finn. (2) O'Donovan.

Fifty years before this last battle, the Picts of Ireland and Fiachna Araidhe, who subsequently gave his name to the country of the former, fought a great battle against the King of Ireland, and got defeated. Tigernach gives the date as A D. 236. How soon after this date the name of Dalaradia came to be applied to the country of the Cruithne or Picts, it is impossible to say. In the *Annals*, a long line of chieftains are given who are all called Kings of Dalaradia. The first of these is mentioned by the *Four Masters* thus: "A.D. 388—Milchuo, son of Hua Buain, King of North Dalaradia."

At this time Dalaradia seems to have been divided into two kingdoms—North and South Dalaradia. The above is the only mention we have of these two kingdoms, as all the rest of the chiefs are called Kings of Dalaradia; and in the *Tripartite Life of St. Patrick*, Milchu is spoken of as "Princeps Dalaradiac."

Perhaps the change of the name of the territory from the Country of the Cruithne to that of Dalaradia did not take place peaceably, and the posterity of Araidhe had probably to drive the children of Conall Cearnach northward: not an easy task, considering how powerfully they were connected, and the warlike traditions of their race. Conall Cearnach was one of the great warriors of the Ultonian cycle, and his third wife was the daughter of another—"Maina filia Keltcharii."[1] But that his posterity were dispersed is amply proved by the following entry: "The clans of Conall *cernach* are the Dalaradians, the *ui Echach ulad*, the *Conaille* of Murthemny, and 'the seven Soghans'" (L L. 331 : 3).[2] So possibly Milchu may have been chief of the children of Conall Cearnach, or at least of that branch which had migrated northward. Anyhow, his aversion to Christianity is remarkably like that of the later Ultonians at the period of the Battle of Moira.

St. Patrick was a war captive, and lived with Milchu as his base Fudir. While in this capacity he herded Milchu's flocks on Slieve Mis, and it was there he saw the vision which prompted him to effect his escape. When he returned as Apostle of Ireland, he attempted to visit Milchu to pay his ramson; but Milchu was too proud to receive it, or to have any dealings with his old slave; and knowing that he could affect him no harm, as St. Patrick had Ulster at his back, he made a pyre of his fort and belongings, and laying himself on top, gave the saints the spectacle of his suicidal cremation.

Whoever occupied Rathmore at this time we do not know; but Milchu did not. "The site of Milchu's house, or homestead, is not marked either by local designation or by tradition. It was suggested by Canon Grainger—and in this I [Very Rev. Abraham Douson, A.M., Dean of Dromore] entirely concurred—that the Rock of Skerry, from its position dominating the whole valley, easily accessible in one direction, and at the same time a place of

(1) Ogygia. (2) *Silva Gadelica.*

strength and most capable of defence, may have been Milchu's stronghold; and if so, it might well have been the scene of the cremation of Milchu and his household, which St. Patrick witnessed from the Cross Hill."[1]

An interesting description of this place is given in "The Colloquy of the Ancients."[2] St. Patrick in his journey round Ireland with Cailte Mac Ronan, one of the last survivors of the Finna, having arrived in Dalaradia—

"Then they proceeded eastwardly to *glenn an scaill*, or 'glen of the champion,' which at the present is called *muinter Dhiughra:* (the place where to *Milchu mac ił-Buain*, King of Dalaradia, Patrick once had been in bondage), and they see before them a flourishing church in which were thirty young ecclesiastics that fervently glorified the Creator. Upon looking away in the other direction they perceive again a church, having beside it a fair green close, and: 'to the King of Heaven and of Earth we give thanks for it,' said Caeilte: an habitation of [profane] crowds and of [armed] throng this hath been, yet it is now a place of saints and of righteous! Patrick enquired: 'which of the Finna were in yon town?' 'In the one was Raighne Wide-eye, son of Finn, and his son Cainche the crimson red in the other; but the clan Morna slew Raighne Mac Finn, from whom is *Magh Raighne* or "Raighne's plain," and the other son as well: from whom is *sliabh Chainche* or Chainche's Mount.'

"It was but a short time they had been there till they saw towards them a gentle maid of pubescent age and with flowing yellow hair. Among them she sat down upon the sodded mound, and: 'who art thou, girl?' asked Patrick. 'I am *Edain* Fair-hair, daughter of Baedán, king of Dalaradia.' 'And wherefore art thou come?' pursued the Saint. 'In order to dedicate to thee our kin both quick and dead; for of my seed [*i.e.*, race] lives none now but myself and my own brother.' With that she thrust her hand between herself and her smock and produced fifty ingots of gold with as many of silver (in which were fifty ounces of each metal), and to Patrick gave the whole as a *screpall soiscela*, i.e., scripalum evangelii or gospel penny, then made genuflection to him. 'What name bearest thy brother?' he asked. 'Loingsech mac Baedán,' she answered. 'Ireland's royal rule I grant him,' Patrick said, 'and three of his seed to reign after him.' 'All that ever we shall possess of Ireland we assign to thee, holy Cleric.' Then she bade them farewell, but they continued on the *tulach*."

While speaking of Finn and the Fianna, we may as well mention that Finn married two of Cormac Mac Art's daughters, namely, Aillbhe ghruaidbhree and Grainne. Besides these he had three other wives.[3] After Finn's death Grainne married Dermot, and when she died she was buried, and a carn constructed over her, called Grania's carn, now modernized to Carngrany, in Craigarogan, in the parish of Templepatrick. The monument still exists, and is situated in a field about 40 yards north of the Rough Fort.[4]

In the parish of Killead there is a grange called Carnmavy, evidently Carnmeave, and, about two miles to the east of Glenavy, there is a fort or rath of the mound type, called Miss Durham's fort, from the owner of the farm on which it stands. In an old song called "Glenavy dear," this fort is spoken of as Ingram's Mount—Ingram being then the occupier of the farm. The fort stands in the townland of Ballinacoy, but the next townland, which is not far

(1) *Ulster Journal of Archæology*, vol. iii., p. 113.
(2) Contained in *Silva Gadelica*.
(3) *Silva Gadelica*.
(4) It will be fully described in a future number of the journal.—Ed.

off, is called Ballypitmave [recté Bally-na-meave ?]. It was certainly somewhere in this country that the Rath Meave mentioned below was situated; but shall we assign it to some rath that formerly stood in Carnmavy, or to the rath near Glenavy? The Glenavy rath is a very fine one, the mount being about 25 feet high, and it is surrounded by two ditches. The inner ditch is a water-ditch, 14 feet deep to the water, and 20 feet wide all round, except at the southern end, where it widens to about 40 feet. At this part, 12 feet from the mound, is a curious lunette-shaped work, 12 feet broad at top and 60 feet long on the curve. The other ditch is partly destroyed, but what remains of it is about 10 feet deep by 15 feet wide.

The extract here given is contained in *Silva Gadelica*, and is from "The Colloquy of the Ancients," a document in which Cailte Mac Ronan, a survivor of the Fianna, meets St. Patrick, who treats him with kindness. Cailte accompanies St. Patrick in a tour round Ireland, and tells him the Fiann-lore of the places they see. The extract is as follows:

"After this the whole company, Patrick with them, moved on the *ráth Mheidhba*, or 'Meave's Rath,' and: 'Cailte,' said the Saint, 'who was the Meave from whom this rath was denominated?' 'She was *Eochaid feidhlech's* daughter Meave.' 'Was this it that served her as a principal residence?' 'By no means was it so; but hither on the high festival day of *samhain* she would resort to confer with her magicians and her poets in order to learn that which during the coming year should turn out either well or ill for her; and the manner of her coming was in chariots by nines, as: nine in front of her, nine behind, and on either side of her nine.' Patrick said: 'for what purpose did she that?' 'To the end neither miry spattering of the way nor froth from the horses should reach her, nor her fresh clean vesture be defiled.' 'This is material for merriment,' said the Saint."

A.D. 478—"Fiachna Lonn, King of Dalaradia, distinguished himself at the battle of Ocha, and received the territories of Lee and Cairlocgh as a reward" *(Four Masters)*.

This king had a son, who is the subject of many curious tales, the most curious of which is the account of his birth.

Fiachna went with his hosting to aid Aedan, King of Scotland, against the Saxons, and left his queen at home at his stronghold, Rathmore. Mannan Mac Lir, the Irish sea-god, appeared, and revealing her husband's danger to her, offered to go to his aid against a great Saxon warrior who was to face him, provided certain conditions were fulfilled. The queen conceived a son by Mannan Mac Lir.

"When army was drawn up against army, the hosts saw something—a noble looking man before the army of Aedan and Fiachna. He went towards Fiachna in particular and told him the conversation with his wife the day before, and that he had promised to come to his help at that hour. Thereupon he went before the army towards the other, and vanquished the soldier. And the battle was routed before Aedan and Fiachna."[1]

(1) *The Voyage of Bran*, by Kuno Meyer.

This Mongan is a son of Mannan Mac Lir, though he is called Mongan, son of Fiachna.

In another tale Mongan appears as a re-juvenation of Finn Mac Cumhal, while in others he performs most wonderful works of magic.

Connor[1] was founded during the latter half of the fifth century by Ængus Mac Nissé, who became its first bishop and abbot. He died on the third September, 514, and under this day of the month his festival is placed in the *Martyrology of Ængus the Culdee:*

"Mac Nisse with thousands
From the great Condere."

His death is noticed in the *Annals of Tigernach*, as follows:

"514, Kal. iiii., Mac Nissi, *i.e.*, Ængus, Bishop of Connor, rested; whose father was called Fobraech; whose mother Cness was daughter of Comchaide of the Dal Ceteren, from whom he was named Mac Cneisse."

Mac Nisse was buried in Connor.[2]

A.D. 557—The battle of Moina-doire-lothair between the Cruithne and the Northern Hy Niall, wherein Aodh Breac and seven lords of the Cruithne fell; after which Lee and Carn Eolorg were laid waste by the Hy Niall.

A.D. 558—Aodh Dubh, son of Suibhne, King of Dalaraidhe. He subsequently reigned seven years over Uladh, and was slain by Fiachna, son of Bardan, A.D. 592.

This king went through some extraordinary adventures, and is famous in Irish annals as the slayer of Dermot MacCarroll, King of Ireland. The occurrences are thus related in the *Annals of Tigernach* and by the *Four Masters:*

A.D. 565—"Dermot Mac Cearbhall was slain at Rath-bich in Moylinne by Hugh Dubh, son of Suibhne Araidhe, King of Uladh."

A.D. 558—"Dermot son of Fergus cerrbhil having ruled Ireland for twenty years, at Rathbeg in magh Line he fell at the hands of Black Aedh, son of Suibhne, King of Dalaradia. His head was carried to Clonmacnoise and there buried; his body was lain in Connor."

The cause of his slaying Dermot is well told in the following tale from *Silva Gadelica:*

"Cerbhall's son Dermot was once upon a time [at Tara], and the official panegyrists lauded the king, his peace, and all his excellent ways.

"Black Aedh, son of Araidhe, was there in front of Beg mac Dé (seer and prophet to Dermot ard-ree), (now Dermot it was that had slain Araidhe of Ulster, but had taken to bring up his son Black Aedh). Beg dixit: 'I see the vailant wolf-dog that shall spoil the brilliant mansion.' 'Beg,' said Aedh, 'what hound[3] is that?' 'It might chance to be thyself.' 'Why how should that be?' asked Dermot. 'Easily enough: this hand of Black Aedh's it is that in the house of Banbhan and of Bainbhsech [his wife] shall to thy lips

(1) *The Martyrology of Ængus* gives the meaning of the name as Daire-na-con; *i.e.*, "the oak wood in which were wild dogs formerly, and she-wolves used to dwell therein."

(2) In the verses of the Cennfaoladh cited by the *Four Masters*, this place is called Moin-mor Doire Lothair. Both names are still preserved in the town Moneymore, and the parish of Derryloran, which is an adjacent parish.

(3) Hound means a valiant warrior. Thus Cuchullin was spoken of as the "Hound of Ulster"; and by this term the king of the province is sometimes indicated.

administer a poisonous draught, there being about thee at the same time a shirt woven of flax grown from one seed, and a mantle of a single sheep's wool; in thy horn, ale brewed from one grain of corn; and on thy dish, bacon of a pig that never was farrowed.' Dermot said, 'so long as I am alive he [Black Aedh] shall not be in Ireland.' All cried out, 'kill him!' 'Nay,' said Dermot, 'but he shall be expelled out of Ireland.' So Black Aedh is banished into the land of Scotland.

"Dermot [making a circuit of Ireland and having arrived in Ulster] was one day that he saw a warrior enter into the house[1] to him. 'Whence art thou come?' he asked. 'Not from any great distance' [the new-comer answered], 'come that thou mayest pass a night with me as my guest.' 'Good,' quoth Dermot, 'say so much to Mughain.'[2] He replied, 'so long as I am alive upon no invitation go I.' For all that they [the rest of them] accompanied Banbhan [for he it was] to Rath Bhig, in which (after they were set down) they saw on the floor of the house apart a gentle and beautiful young woman [charged] with a bundle of excellent apparel. 'Whence the woman?' inquired Dermot. 'A daughter to me she is,' said Banbhan: 'good now, woman,' he went unto his daughter, 'hast thou there raiment for Dermot?' 'I have so,' replied the woman; and out of the bag that she had drew a shirt, with a mantle, which he takes about him [*i.e.*, puts on]. ''Tis a good shirt,' said all. 'A good shirt it is, of one grain of flax-seed,' said Banbhan: 'a fanciful daughter of ours is yonder damsel, and she it was that procured to set a single flax-seed of which she made a stripe, and so on until eventually her sowing became a ridge.' ''Tis a good mantle,' said all. 'It is good,' Banbhan answered, 'and of one sheep's wool it was made.' After this meat and liquor were given them. ''Tis good bacon,' said all. 'Good it is,' returned Banbhan, 'being as it is of the bacon of a porker that never was farrowed.' 'How so?' they asked. 'Soon said,' he answered: 'certain swine that were with pig and they took knives to them, so that the piglings (and they alive) were extracted out of them and then fattened.' 'Good ale,' said all. 'Good it is,' said Banbhan, though it be but a sample of ale from a single grain of wheat [as thus]: of a day that I went out to inspect the ploughing I killed a wood-pigeon, and in his crop was found a grain, what corn [it was] was unknown; it was committed to a ridge, and from it in due course there sprang a sickleful, so that this is its grain and this its ale here.'

"Dermot looked up after that: 'the lower part of this house is new,' said he, 'but its upper part is not fresh.' 'It was of a time,' Banbhan said, 'when we went in currachs to take fish, that we saw the ridge-beam of a house [come floating] towards us on the sea; and under that beam a house was built by me [*i.e.*, I built a house, and used that beam in the roof].' 'True it is,' said Dermot: 'that is the ridge-beam of my house which I caused to be thrown into the sea; and what Ireland's saints prognosticated for me was that until all these sure tokens should be [*i.e.*, coincide] for me, I should not have death: for which reason it was that I cast the beam into the sea.' Also, with the same glance that Dermot threw at the beam he saw a small herd, red-headed, with white stars, that grazed; and that was matter of prohibition to him. 'Come ye, let us go our ways out,' said Dermot. 'By no means, quoth Suibhne's son Black Aedh, [meeting him in the doorway], for he was even then returned from Scotland, whither after [public] dishonour done him in the convention of Taillte, he was banished by Dermot.[3]

"'This is thy way,' said Black Aedh, in the doorway, giving him at the same time a spear in the breast that pierced him through, and so broke his spine. Then Dermot turns back into the house; on the outside, Ulster surrounds the dwelling, and the same is burnt upon them [that are in it]. Dermot himself [seeking refuge from the flames] entered the ale-vat, and annon the mansion's roof-tree fell on his head so that he died."[4]

Rathbeg (*i.e.*, little rath, in contradistinction to Rathmore), the name of a fort that stood in the townland now called by that name, adjoining Rathmore.

(1) This house was probably Rathmore.

(2) Mughain, Dermot's wife.

(3) This is all that is given in the *Book of Lismore*.

(4) This paragraph is from the tale as given in the lost *Book of Sligo*, now preserved in MS. Egerton, 1782.

Where the Six Mile Water falls into Lough Neagh, there was in ancient times a clearing, called Magh Comain. Perhaps this is the Magh g Cuma of elder times, which got its name in the following way:

"Tlachtgha whence named? Moghruith [the wizard's] daughter Tlachtgha whom (when with her father she went to study magic in the eastern world) Simon Magus's sons all three had her to wife, even she it was that for Tren constructed the *roth ramhach*, the playstone that is in Forchartha, and the cauldron in Cnamchoill. Then she, bringing with her these two last, returned out of the E. and reached [the present] *tutach Tlachtgha*; here she lay in and three sons were born: Doirb, aquo *mach n Doirbi*; Cuma, aquo *mach g Cuma*; Muach, aquo *magh Muaich*; so long as which names subsist in the men of Erin's memory, vengeance of outside strangers shall not attain Ireland. She died in childbed, and over her the *dun* was erected, whence Tlachtgha." (1)

Here, in later times, the monastery of Muckamore was erected, it is generally supposed by Colman-Eala, a contemporary of St. Columcille. His death is placed by Tigernach and the *Annals of Ulster* at 611, 610, respectively: to which the former and the *Four Masters* add, that he died in his fifty-sixth year. On these grounds, the foundation of this house may be referred to the year 585.

A.D. 615, Aedan, son of Mongan, King of Dalaraidhe, died *(Annals of Ulster)*.

We have a curious account of Rathmore at this time. Let me quote the words of Bishop Reeves:

"Rathmore of Moylinny! In the sixth century it was a residence of the Dalaradian princes, as appears from the following passage which is taken from a very ancient *Life of St. Comgall*, and which possesses two chronological notes; first, being connected with an incident in the life of St. Comgall, who died in 601; and secondly, the mention of Fiachna, who succeeded to the throne of Ulidia in 592: 'Regina regis Fiachna qui regnait in castro; quod dicitur latiné *Atrium magnum*, Scotice autem *Rathmor*, in *compo Liniæ* positum, quique erat degente Ultorum, sulicit de regime Dailnaray, venenum bibebat, et gravissimis doloribus torquebatur, et illa cum assiuis suis nesciebat a quo traditum est ei venenum. Ipsa jam regina Cantigerna vocabatur, qua erat fidelis et pudica femina.' Liber Armacan, in Flemming's Collection and Liber Kilkenniensis.'"

A.D. 626—Fiachna, son of Baeden, King of Dalaraidhe, slain at the battle of Lethead Midhind in Drung *(Tigernach)*. He reigned thirty years over Uladh, and fell by Fiachna Mac Demain, lord of Dal-Fiatach.

Fiachna was an enterprising chief, and in 573 won the battle of Tola, in the King's County. In 587 he became King of Uladh, and in 594 won the battle of Edan-mor from the Ciannachta of Meath. In 597 he won the battle of Sliabh Cua, in Waterford; and in 602 that of Cuil-caol, in Down. In 623 he took Rath-Guala, in Uladh, and fell at the battle of Leth-Midhin, in 626.(2)

Two very interesting papers appeared in vols. viii. and ix. of the *Ulster Journal of Archæology* (old series): the first by Mrs. Webb of Dublin, who derived her information from "private records and historical notices," and the other by the Rev. George Hill, connecting the Mac Quillins of the Route with this

(1) *Silva Gadelica*.
(2) Adamnan's *Life of St. Columba*, edited by Bishop Reeves.

king. Mrs. Webb calls him "Fiacha, son of Nial of the Nine Hostages"; but the Rev. George Hill writes: "Fiacha (more correctly Fiachna), a renowned prince of Dalariada." The Annalists term him "King of Dalaraidhe" and "King of Uladh."

Mrs. Webb's paper is peculiarly interesting, as giving a curious account of Rathmore, which she makes to have been a seat of the Mac Quillins, and a stronghold to the Ulster Kings. Let me give a few extracts:

"There is some ambiguity cast round the name Mac Quillin, from the various spellings under which it is presented to us in different ages. In the first place, Q does not belong to it at all in the original. But in different cases of the word, or by different writers, we find it spelled Mac Uidhilin, Mac Uillin, Mag Cuilline Coilin, and Mag Uali; whilst collateral evidence proves that in all those instances it is the same name. Another ambiguity has arisen from its occasional association, during the twelfth century, with the name *Dunsleveye*. Under date 1178, we have the following chronicle: 'Murough O'Carrol and Cu Uladh, son of Dunslevey, King of Uladh, attacked De Courcy's forces, of whom they slew four hundred and fifty.' Dunslevey has been explained as signifying 'The Mountain Fortress,' which fortress, belonging to the Kings of Ulidia, is said to have been situated on one of the Mourne Mountains. There are several indications which go to prove that Dunslevey was not, under any phase, the real surname of the family which occupied that fortress, several of whom were conspicuous as Kings of Ulster during the twelfth century. Whilst they were popularly called Dunslevey, from their mountain castle, it appears that they belonged either to the Mac Uillin or the O'Huigin families, both of whom were descendants of Fiacha, son of Niall. It has thus been suggested that there may have been two branches of Fiacha Mac Uillin's descendants, one residing at Rath Mor in Moylinne, the other at Dunslevey—who, according to national usage, being of the same origin, were equally eligible to the kingship of Ulidia—and that the Dunslevey branch was annihilated by De Courcy. It may either have been so, or that Dunslevey in that age had become the principal royal residence of the Kings of Ulidia; and that, when De Courcy assumed the title of Earl of Ulidia, or Ulster, the ancient princes were forced to leave their mountain fortress, as well as to renounce the title of Kings of Ulidia. Be that as it may, after the twelfth century the Mac Quillin territory was limited to Dalriada, and their residence established at Rath Mor Mag Uillin; and we hear no more of Dunslevey as a name amongst the Ulster chieftains, unless *Sleven* Mac Quillin, in the fourteenth century, can be regarded as an exception.

. . . . . .

"Our MS. says that Mac Uillin signifies 'darling son,' and that the name was conferred by Niall on Fiacha, his youngest child, and the only son of his second and favourite queen. . . . . The MS. also states that Fiacha Mac Uillin was just settled in West Meath, and that his name remains located there, in the parish of Ballymacquillin, in the region now designated King's County. It seems that he got possession of Dalaraidhe, sometime after his two elder brothers, Owen and Connel, were settled in the government of Tir Owen and Tir Connell; the Fiatachians, and the descendants of Ir or Clanna Rory, who were the original possessors, remaining as the occupying inhabitants of Ulster, whilst Fiacha's descendants were its princes. Mac Uillin, most probably, came into use as a surname in the eleventh century, after Brian Boru issued the national requisition which introduced the custom of surnames to Ireland. Of course it was the reigning family of Ulidia (they who occupied Rath Mor Mag Uillin) who adopted the surname. But in this we merely reason from analogy and probability."

In Keating's *Genealogy of the O'Neills*, he says: "From Fiacha, son of Niall of the Nine Hostages, spring O'Mulloy, O'Maolmhuath, Mogeoghagan, the Mac Cuillins, and O'Huiginns." As Keating is a first-rate authority in family pedigree, we may take his statement as conclusive, so far as it goes, that

the Mac Uillins are descended from Fiacha, son of Niall the Great. But on the question of when or how they became kings of Ulidia, he throws no light. It is true, however, that he brings out their name as distinguishing the spot which is recognised by others as that of the palace of the Ulidian kings. He records a great battle which was fought in the year 685, in Ulidia, "at Moigh Cuillin," in repelling an invasion from the King of Wales. Other Irish writers speak of that battle as having been fought at Rath Mor Magh Line, thus showing the identity between Moigh Cuillin and Rath Mor Magh-line Ultimately, the name was resolved into Moylinne, a manor of the County Antrim. In the annotations which are given in Connellan's *Translation of the Four Masters*, it is mentioned thus:

"Rath Mor of Moylinne, was a residence of the kings of Dalaradia, or Ulidia. It is situated near Lough Neagh, in the present parish of Donegore, and the place is still known as the Manor of Moylinne. After an existence of eleven hundred years, the royal habitations on the Rath were burned to the ground in 1513. O'Neill, *i.e.*, Art, the son of Hugh, marched with a force into Frian Conguill, and burned Moylinne (in Antrim), and plundered the Glynns; the son of Niall, son of Con Mac Quillin, overtook a party of the forces, and slew Hugh, the son of O'Neill, on that occasion. On the following day the force and their pursuers met in an encounter, in which Mac Quillin—namely, Richard, the son of Roderick—with a number of the Albanians, were slain. After that destruction of the habitations in Rath Mor Mag Uillin, the Castle of Dunluce became the chief residence of the Mac Quillins, and the deserted Rath Mor was never re-edified."

A note to this paragraph runs as follows:

"Rath Mor Mac Uillin, signifying *Great Rath of Mac-Quillin*, is the name which our MS. says was the original designation of the spot where stood the ancient palace of the Ulster kings. It was often written Rath Mor Magh Line, again Moig Cuillin, and now Moylinne."

The next king is a person of great historical and romantic interest. The *Annals of the Four Masters* describe him thus: "A.D. 637—Suibhne, son of Colman Cuar, son of Cobhthach, King of Dalaraidhe."

At this time, Congal Claen was King of Ulster, and with him Suibhne, or Sweeny, was a great favourite, and their families were about to be united by the marriage of Congal with Sweeny's sister Lafinda; but the Battle of Magh Rath made her the bride of another, and made Congal and Sweeny epoch makers: the first, in history, as the last champion of the pagan bardic system and the old pagan religions of Erin; and the other as a central figure around whom hang all the old pagan and early Christian superstitions and legends concerning lunacy, second sight, and simpleness.

This battle is described by O'Flaherty in the following words:

"In the year 637, the battle of Moy-rath, in Ulster, was fought by Domnald the Second, King of Ireland, and the sons of Aid Slany, Monarch of Ireland, against Congall Claen, the son of Scandal, King of Ulidia, who was [had been] vanquished in a battle at Dun Kethern, in the year 629, and banished into Britain for his factious and aspiring measures. He levied a great army for this battle, composed of Albanian Scots, with their king Domnall Bree and his brothers, of Picts, Anglo-Saxons, and Britons. In this battle, which continued for seven days, Congall was killed, the rest obliged to fly in the utmost consternation, and Suwney, the son of Cuar, lord of Dalaradia, was drowned."

(To be continued.)

The Haslam Manuscript.

By ROBERT REDMAN BELSHAW, Dublin.

THIS interesting local MS., which has recently been brought to light by Miss E. R. Nelson, of Larne, was a commonplace book of the Rev. Thomas Haslam, first curate of Lisburn Cathedral. It is a small octavo of about 150 pages, and is over two hundred years old. One of the last dated entries refers to the arrival of King William "at ye Whitehouse, betwixt Belfast and Carrigfergus, on Saturday, ye 14th day of June, 1690." Mr. Haslam had then attained the ripe old age of seventy-six. His wife died the following year, and he in 1695, as recorded in the Cathedral register.

Thomas Haslam was evidently one of the old Conway settlement about Lisburn, and very likely also an Englishman. He was a good classical scholar, and, as such, perhaps by local influence, he was placed on the Commonwealth pay-roll as schoolmaster at Lisnagarvey, with a salary of £30 a year. His principles, religious and political, appear to have been those of Jeremy Taylor, the chaplain at Portmore.[1] At the Restoration his friend became Bishop of the Diocese, and he was appointed reader or curate to the Rev. James Mace, the first rector of the new Cathedral at Lisburn. His school, which was made a free one, was taken over by the Church. He married soon after this, and had several children, most of whom seem to have died in infancy, as appears by the list kindly supplied by the present incumbent, the Rev. Canon Pounden.

There was another Haslam in Lisburn about the same period, supposed to be a near relative of the curate. His name was Sylvanus. In his will of 1711, which seems to have been a death-bed one, he describes, among his other possessions, certain gardens and orchards in Haslam Lane. All those have long since disappeared, but the name still clings to the locality under very altered circumstances. An overseer of the will was the well-known Valentine Jones, of Lisburn, father of Mrs. Gayer, of Derriaghy, one of the early Methodists, at whose house Wesley once lay at the point of death. Her husband was clerk of the Irish Parliament. A record of Sylvanus Haslam

(1) See vol. iii., p. 13.

may still be seen in a flat tombstone beside the Huguenot graves at the eastern wall of the Cathedral churchyard.

The MS. begins with what the writer calls a "peculiar litany," with forms of prayer, graces, and pious ejaculations, suitable to almost every condition of human existence. In addition to these, it abounds in extracts from the Bible and the Fathers, also classical quotations in the interest of religion and morality, interspersed with pious reflections and sententious observations. He was partial to aphorisms. After the manner of Ecclesiastes, the preacher was wise, and sought out acceptable words, even words of wisdom. He remembered the days of old, and tells the rising generation that "the way to live *long* is to be old betimes, and the way to live *alway* is to dye dayly." "Let no interest engage thee against thy two bosom friends, conscience and honesty." "What was before, and what will be when we are noe more, who knows?" "Change must be: every one hath a time allotted."

In Haslam's reference to King William's arrival, he makes a correction of calling *Ire*land *Brit*land: perhaps a play on the word *Ire* as representing chronic dissension. He may have thought the prefix *Brit* a better synonym for future harmony and prosperity. His entry in the Cathedral book, under date of 1690, is much shorter, though not less emphatic than in the MS. It is as follows: "God Almighty fought for King William, and gave him a memorable victory over ye Irish at the Boyne, near Tradath,[1] ye 1st day of July, and, in four days after Tradath, Dublin yielded without blood."

An account of the preservation of the MS. may not be uninteresting. About 1735, an ancestor of the present writer, John Lee, of Limerick, whose mother, Helena, was one of the Dowdall heiresses in that county, held an important civil appointment at Larne. While there, he married a daughter of the Rev. George Wilkins, the then late Rector of Lisburn, who was a son of the preceding Rector, the Rev. Dr. Joseph Wilkins, Dean of Clogher, and at the Restoration one of the foundation Fellows of T.C.D. Haslam was Wilkins's curate from 1672 until his (Haslam's) death in 1695. Some of his papers, and amongst them this MS., then came into the Rector's family, amongst whose descendants they have remained ever since. A daughter of John Lee married Thomas Clarke, of Ballinderry House, in the adjoining parish of Ballinderry. Among the surviving descendants of this family are Miss Hall and Miss Nelson, of Gardenmore House, Larne. By the will of Thomas Clarke, his "desk and bookcase," in which this MS. and other family papers had lain undisturbed for years, were reserved from the usual sale.[2] In this way it came into possession of his son-in-law, Dr. John Ravenscroft, of Ballinderry, brother of the Bishop of Down and Connor's chaplain, Prebendary Ravenscroft, Rector of Dunaghy. After his death, it came to his

(1) Drogheda. (2) See vol. iii., p. 125.

descendants, and eventually to its latest custodian, his grand-daughter, Miss E. Ravenscroft Nelson, of Larne, to whom its recent preservation is due. The following is a reproduction of one of the pages of the book :

1690

William Henry Nassá prince of Orange by divine providence chosen King of Eng: Scot: ffrance & ~~Ireland~~ Britland too long called Ireland, landed here in ye North at ye Whitehouse betwixt Belfast and Saturday
Carrigfergus on ~~Thirsday~~ ye 14th day of June 1690 about 4 of ye clock in the afternoon with great joy and acclamations 1690
He lodged 5 : nights in Belfast on thirseday following he came to Lisburne & with many great parsonages[1] dined with duke Shonberg & in ye Afternoon went to Hillsburrow, where he staid three nights, on ye 22^d^ wch was Sunday he marched to Loughbriclan then to nury then towards Tradagh where on ye first of July at ye Boyne he routed the ye strength of all Ireland great Irish army & — within 4 days after took Tradath & Dublin without blood

THO HASLAM
ne obliviscaris sed
enarres opera domini

(1) Among the "many great parsonages" who enjoyed themselves on that unique occasion in Lisburn was the Rev. George Walker, Governor of Derry.

The Ulster Volunteers of '82: their Medals, Badges, &c.

(Continued from vol. iv., page 255.)

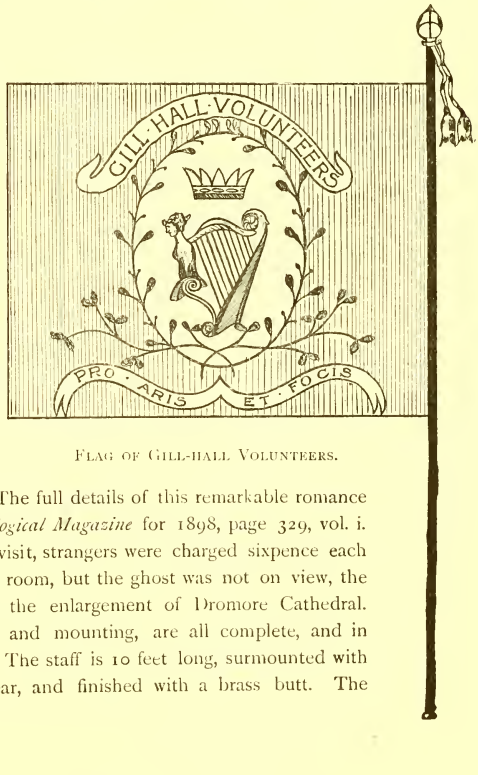
The following continuation to the article by Robert Day, F.S.A., vol. iv., page 73, and a subsequent article, page 152, vol. iv., was received by me in response to the request at the end of the former article. In order to make this whole subject complete as far as Ulster is concerned. I again request that all those who have such articles, or any other Volunteer relics, would enumerate and describe same, or entrust the originals to me to make drawings from, and I will safely return them.

FRANCIS JOSEPH BIGGER.

Gillhall Volunteers.

BY FRANCIS JOSEPH BIGGER, EDITOR.

THERE is carefully preserved in the quaint old mansion of the Earl Clanwilliam, known as Gillhall, near the Cathedral town of Dromore, Co. Down, the very fine flag of the Gillhall Volunteers. Concerning this regiment, I have been able to glean nothing, nor do I find it mentioned in the *Volunteers' Companion*, Dublin, 1784, from which the appendix in MacNevin's Volunteers has evidently been compiled. It was doubtless manned by the tenantry and servants of the Gillhall estate, and officered by the resident family. This mansion is famous as the scene of a well-verified ghost story; and the bedroom in which the ghost of Lord Tyrone appeared to Lady Beresford is still shown in practically its original condition.



FLAG OF GILL-HALL VOLUNTEERS.

The full details of this remarkable romance are given in the *Genealogical Magazine* for 1898, page 329, vol. i. On the occasion of my visit, strangers were charged sixpence each as admission to see the room, but the ghost was not on view, the proceeds going towards the enlargement of Dromore Cathedral. The flag, staff, tassels, and mounting, are all complete, and in excellent preservation. The staff is 10 feet long, surmounted with an openwork brass spear, and finished with a brass butt. The

flag is 55 inches deep by 70 inches broad, bearing in the centre a large oval containing a harp surmounted by an Irish crown and surrounded by a wreath. Above the oval is a ribbon with the name of the regiment, GILL-HALL VOLUNTEERS, and beneath on a scroll the oft-repeated Volunteer motto, PRO ARIS ET FOCIS (for our altars and our hearths). Both sides of the flag are alike; the colour is purple, the oval and the ribbons being white, lettered black. The leaves of the wreath are yellow and green, and the berries red. Nothing but silk has been used, and the devices have been very beautifully worked with the needle. The crown is in black and brown silk, with gold lines, the harp being of gold, shaded black, all worked with silk thread. The tassels are purple. We would like to see this flag, so long associated with the neighbourhood of Dromore, hung upon the walls of the ancient Cathedral of Dromore, where so many worthies rest in peace.

Burial Urns found at Glenavy.

BY A. MUSSEN, M.D.,
Her Majesty's Coroner for South Antrim.

THESE urns were found in a field belonging to James Lorimer, in the townland of Glenavy, Co. Antrim, about a quarter of a mile east of that village. The smaller one (fig. 1), with covering urn (fig. 2), was discovered in 1854, embedded in the gravel, at the summit of an abrupt

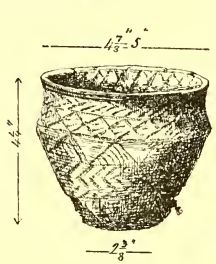


FIG. 1.

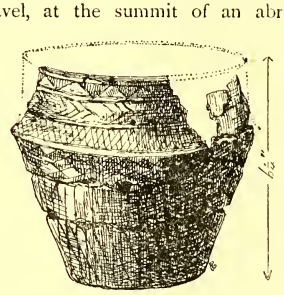


FIG. 2.

natural mound, about three feet under the surface. This mound was being levelled at the time to facilitate farming operations. The soil all round was alluvial, and did not appear to have been disturbed by interments. The urn proper was half-filled with calcined bones, and resting in the gravel; the covering urn (fig. 2) was inverted over it. There was no cist or

supporting stone, and no flint or bronze implements of any kind were near the place, which had no appearance of having been a general place of sepulture. A number of trees, but nothing worthy of the name of timber, had until recently been growing round the mound, their planting being evidently due to the fact of the mound being unlabourable. At a distance of about five feet from the urn, and about three feet under the surface, part of a human skeleton was found. From the position in which the bones of the head and those of the feet were found, it seemed as if the body had been crushed into a hole too small for it. The body had been placed on its back, and doubled up.

The larger urn (fig. 3) was discovered in June, 1898, in a field about 250 yards west of the field in which was found the smaller urns. A gravel pit had been sunk, the sides of which were being levelled in when the spade struck the bottom of the urn, knocking a hole in it. This disclosed its nature, and James Lorimer had it carefully uncovered, when it was found to contain a large quantity of calcined bones, of what must have been a very large-sized human being. The urn was inverted over the calcined bones. The soil about is entirely alluvial, showing no signs of a general sepulchre, but merely a hole large enough to admit of the insertion of the urn and nothing more. There were no flints or bronzes about the urn, but a stone about six inches in diameter rested upon the bottom of it. The field is quite level at the place, and has no appearance of a former mound near it.

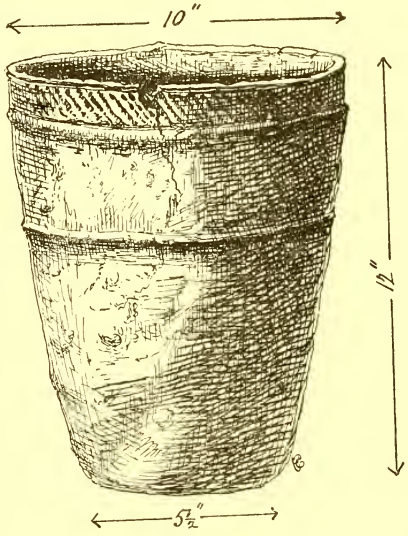


Fig. 3.

The bones found have been examined by Professor Cunningham, of the Queen's College, Belfast, who reports as follows:—The charred fragments of bones from the urns (figs. 1 and 3) are in such a fragmentary condition, that it would be impossible to tell in a limited examination to what animal or animals they belonged. The bones found in the earth I have identified as belonging to one aged human being. The following have been identified by me:

1. *Fragments of Skull—i.e. (a)* base of cranium in *sphenoidal* region; *(b) petrous* portion of two *temporal* bones; *(c)* portions of *orbits; (d)* fragments of *upper jaw; (e)* greater part of *lower jaw*—the shape of this last indicates an old individual.

2. *Vertebræ—i.e.*, portions of *axis* or second cervical, and portion of another cervical.

3. *Arm—(a)* shaft and lower end of radius; *(b)* metacarpals.

4. *Pelvis*—Fragment, with part of acetabular cavity.

5. *Leg—(a)* upper portion of *femur; (b)* two *calcanea; (c)* two *astragoli; (d) other tarsal* bones; *(e) metatarsals* of the great toes.

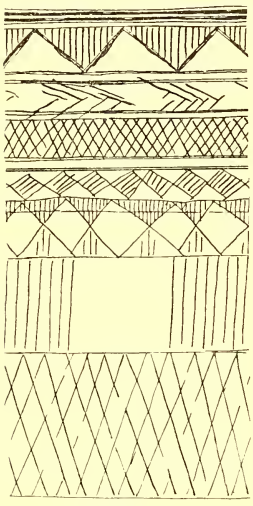


FIG. 4.

The small urn (fig. 1) is 4¼ in. high, 4⅞ in. in diameter at the mouth, and 2⅜ in. at the base, and is entirely covered with ornament, which is continued on the inside of the lip. This ornament is accurately shown in the illustration (fig. 1). The covering urn (fig. 2) stands 6¼ in. high, 6¼ in. in diameter at the mouth, and 4 in. at the base, and few urns show more ornament. It is to be regretted that it has been much broken, but not so much as to spoil the character of the ornament, which has been sketched in fig. 4, and accurately depicts the original. Very similar ornamentation is often seen on calabashes from the West Coast of Africa.

The urn (fig. 3) is imperfectly burned, and shows the least ornament of the three. It is 12 in. high, and 10 in. wide at the mouth, and 5½ in. at the base. A raised band encircles it a little above the centre, and another below the lip, between which and the lip there is a diagonal line ornament.

I am indebted to Charles Elcock, of the City Museum, Belfast, for the accompanying drawings.

Gleanings for former Fermanagh Articles.

By the Right Hon. the Earl of Belmore, g.c.m.g.

(Concluded from page 151, vol. iv.)

CHALICE OF ENNISKILLEN CHURCH.

THE following curious notice of this chalice, which is still in use, is found in the will[1] of the Rev. John Smith, a former rector of the parish, who died in Yorkshire in or about 1652:

Memorandum, that my wife [Debbora] hath in her custody a Chalice and cover for it, which Mr. Edward Davis, at my request, gave to the use of the Church of Iniskillin, and is to be restored to that church when the Parrishioners shall pay my executrix fower pounds six shillings and eight pence, which I layd out for them in paveinge and plastering the said church, out of which fower pounds six shillings and eight pence my Executrix is to pay the parrish of Iniskillin six shillings shee received for a fflaggon which, as [it] was two (*sic*) heavie to bee carried alonge for Yorkshire, was soulde at Liverpool.

The chalice is of silver; the flagon may have been of pewter.

CAPTAIN BROWNING'S ARREST IN 1688.

Readers of my paper in vol. ii. on Governor Hamilton and Captain Corry may recollect this incident, which was made use of as one of the charges against Captain James Corry in MacCarmick's narrative. The following is the way in which the author of the *Phillipps-Betham MS.* in 1718 puts the matter:

In ye Month of Jan. '88, two companies of King Ja: his men came with a patent to Inishkillin, at which time Cap^tn^ Browning, Cap^tn^ Barde, and Cap^tn^ M^c^Carmick were ye chiefest officers in ye towne at y^t^ time; and in a riotous manner refused to admit them entrance, and drew ye Drawbridges ag^t^ y^m^. Hereat ye Magistrates were much amased for such a riot ag^t^ ye King's commands, gave orders to secure ye said Captains in safe custody, and being so confined untill one Captain Christopher Carleton wth a cocked pistoll in his hand rescued y^m^ and sett them at liberty; but as nothing can be w^th^out a beginning, this Rescue was ye efficient cause of preserving ye garison of Iniskillin from King James his men, &c.

This writer at least (whoever he may have been) evidently considered the action of the magistrates, Sir Gerard Irvine and Captain Corry, to have been quite natural and proper under the circumstances.

(1) From the book copy in P.R.O., Dublin. The will was dated 1652; proved in England 28 Sep., 1653, and in Ireland 13 July, 1655. He is described as Rector of Iniskillin, and of Bondgate, in Yorkshire. He mentions that he had about 50 oz. of plate, and goods and household stuff at Ripon, which, with money lent, etc., amounted to about £250. He mentions his sons Stephen, Edmond, and Walter; daughter Katherin; and another child was expected.

JAMES CORRY THE YOUNGER.

At page 118, note 1, vol. ii., I said that a *Mr. James Corry*, mentioned by MacCarmick as accompanying *Mr. William Browning* to Newtownbutler on the night of 15 Dec., 1688, after the retreat of King James's troops from before Enniskillen, was probably a son of *James Corry the elder, of Carrowmacmea*, and cousin of Captain Corry (of Castlecoole); but that I could trace him no further. As regards the latter point, I am now inclined to think that he was father of a John Corry of Lisanock, near Newtownbutler, whose will was proved 11 Jan., 1742–3. The latter, who was a leaseholder under Lord Lanesborough, seems to have had by Mary his wife a son Allan, of Lisanock, whose will was proved 14 Aug., 1753 (in it he mentions four sons and one daughter); another son John, of Newtownbutler (his will was proved 22 Feb., 1757—in it he mentions three daughters); a daughter, Margaret Dobbin; and a daughter Susanna; who, in 1734, married James Auchinleck the younger, of Thomastown, adjoining Castlecoole, who was a grandson of Captain (or Colonel) James Corry, and the ancestor of several families now extant of the name of Auchinleck. The Christian name of Allan seems to point to a relationship with *Captain Allan Cathcart*, who died in 1720, and who, as it appears by his will, was in private life the owner of a tannery. He makes no mention of any children. The late William Corry, J.P. (long known about Enniskillen as *Captain* or *Willy* Corry), adjutant of the Fermanagh militia and local inspector of the gaol, and who died in 1862, was, I suppose, the last representative of the *Corrys of Lisanock*.

CAPTAINS WILLIAM MacCARMICK, ROBERT CLARKE, AND WILLIAM BROWNING.

In my paper on Governor Hamilton and Captain Corry, I said in the second footnote to page 113 of vol. ii. that William MacCarmick's signature was absent from the old Enniskillen Vestry-book. I find now, however, that he signed the minutes of the Easter Vestry in April, 1679. Although, at that date, this is not conclusive proof, yet it raises a presumption that he was a member of the Established Church, particularly as there is no trace of him in the records of the Presbyterian congregation at Enniskillen which then was.

In the second note to page 125 of vol. ii., I find that I have confounded Captain Robert Clarke's signatures with those of his father, also Robert Clarke. After the signatures to the minutes of a Vestry meeting, held 16 June, 1670, in the parish church of *Iniskeene (the old name)*, when Robert Clarke (senior) signed as one of the churchwardens, there follows this:

M^dum y^t on ye 18th day of Sep^r., in ye y^r of or Ld God 1654, there was christened Robert Clarke, ye son of Robert Clarke, ye present churchwarden.

R. Clarke's signatures are also found once in 1671 and twice in 1672.

The signatures of (Captain) R. Clarke I have found in the years 1679–80–1–2–3–4, 1697–8–9, 1701–2 as Churchwarden, 1704–5–6–10–13–16. This is the same autograph as that to the Enniskillen certificate to Captain Corry.

The following extract from the minutes of the Easter Vestry, 11 April, 1710, shows that both R. Clarke and W. Browning were members of the Enniskillen congregation at that time:

It was agreed by the Minister, Churchwardens, and Parishioners that Captain Robert Clarke and Captain John Moore shall have the ground betweene the Chancel and the seate that Mr. Dunbar formerly sate in, on which ground they may build a seate for thire families, as alsoe that Captn Wm Browning, Mr. Paule Dane, & Lf^{t} George Cashell shall have the seat next to the pulpit. Also that Lf^{t} Laurens Crafford shall have the seat next to Captain Browning's, he, the said Laurens, allowing Mrs. Mary Shore to sit in the said seat. As also it is ordered that William Roscrow hold and enjoy the seat next to Coll. Corry's seat. . . . . Memorandum that John Cole, Esq., hath made good his father's [Sir Michael's] title for the two seats joyning to the minister's.

The above is the only place in which I have found military rank attached to Laurence Crawford's name. He was Colonel Corry's first cousin and near neighbour, and probably was one of the officers of the company or the troop which the latter raised in 1689. Crawford survived till 1731, when his will was proved 25 Nov. Although he was himself apparently a poor man when he died, his five sons appear to have been successful men. Including two of them, eight of his descendants have been High Sheriffs of Fermanagh. In the Trinity College "entrance" of his youngest son, John (21 April, 1709–10) is described as "Filius Laurentis, Agricolæ." *Vide* my *History of the Corry Family*, pp. 62–6, and Table 3. Captain Wm. Browning appears to have been a captain in Colonel Creighton's regiment of foot (*Henry's Upper Lough Erne*, App., p. 77).

THE ANCIENT HISTORY OF FERMANAGH AT CHELTENHAM.

I may now give a short account of the third part of the *Betham-Phillipps MS.*—that part which relates to the British families in Fermanagh in 1718–9. The book has evidently at some time been long without a cover, and consequently the first and last pages are faint, and not easy to read. In my hurried examination I omitted to observe the initial, which alone indicates the writer; viz., I or T. Sir Charles King, in his *Henry's Upper Lough Erne*, ascribes the MS. to the Rev. Dr. Samuel Madden of Manor Waterhouse, Co. Fermanagh, and sometime F.T.C.D., the founder of the Madden prize in the College. From its rather confused style and bad spelling, and from the circumstance that, though a page is headed *Samuel Madden, Esq.*,[1] it is otherwise blank, I doubt very much his being the author. The writer, whoever he was, says that he had waited upon some of the gentlemen of the county at the assizes

(1) Dr. Madden was still a layman in 1719.

to try and get details from them. Notwithstanding this, the MS. is still incomplete, as there are the names of some eleven or twelve more families in the Index than there are memoirs; whilst three families are described whose names are not in the Index. The families mentioned are as follow :[1]

Archdale, Acheson, Aghinleck, Abercromby, Balfour,[2] Brook, Cole, Caldwell (Bart.),[3] Crawford, Creighton of Crom, Creighton of Aghalane, Corry, Carleton,[4] Cathcart (Malcolm), Cathcart (Allan), Cochran,[5] Dunbar,[6] Eccles, Forster, Gore (Bart.),[7] Graton (clerk),[8] Green (clerk),[9] Green (Attorney), Hume (Bart.), Hamilton (formerly of Monea), Hamilton (Chas.), Hassard (Jason), Hassard (Robt., High Sheriff), Humphrey, Irwin, Johnston (of Magheramena), Johnston (James), Johnston (Walter), King, Leonard, Luige, Montgomery, Madden, Mitchell (clerk),[10] Means, Madison, Noble, Nixon, Rynd,[11] Rossgrove, Smith (clerk and Esq.),[12] Smith,[13] Trotter,[14] Willoughby,[15] Wisheart, Weir, Ward, and Wilslow.

Of these families, the following, though in the Index, are not described in the body of the work; viz., Robert Abercrombey, David Creighton of Crom, Gilbert and Joseph Eccles, Arthur Fforster, Samuel Madden, Rev. Andrew Mitchell, John Means, William and Thomas Rossgrove, Hugh Willoughby, and John Winslow.

The following are described, though not in the Index:—Chittog, Laurence Crawford, and Anthony Lucy.

Of these families some are no longer represented in the county, amongst whom the principal are Balfour of Lisnaskea, Creighton of Aghalane, Cochran of Crevenish, Eccles,[16] Gore (Bart.) of Belleisle, Hume (Bart.) of Castle Hume,[17] Hamilton of Monea, Willoughby and Ward of Knockballymore. The following are now represented in the county through a female descent :—Archdale, Corry, Carleton, Dunbar, and Rynd. There may be others of whom I cannot speak positively in both categories.

The MS. also gives the names of the members of the Corporation of Enniskillen in 1719. It says "their number is 15"; viz., John Cole, Esq.;

(1) This is a list of families only. A somewhat longer one, mentioning more individuals, with their Christian names, will be found in King's *Henry's Upper Lough Erne*, pp. 84–5, taken from *Notes and Queries* of 4 Oct., 1879.

(2) Now represented by B. T. Balfour of Townley Hall, Co. Louth.

(3) Represented by Bloomfield and Sir Fenton Hort, Bart.

(4) Represented by Col. Richardson of Rossfad.

(5) Was the representative and, I think, son-in-law or grandson of Henry Blennerhasset, M.P.

(6) "John Dunbair, Esq.," and "Mr. Henry Dunbair, Gent." *Vide* vol. i., pp. 265–6.

(7) Father of the Earl of Ross. Sir Ralph Gore, Bart., is now head of this family.

(8) The Rev. Wm. Gratton, who died in 1719, married a daughter of Sir Wm. Gore. His brother, the Rev. Chas. Gratton, was Head Master of Enniskillen Royal School.

(9) The Rev. Wm. Green was Rector of Villeshar (Kilmore diocese), where he had an estate, and built a Chapel of Ease. He married a sister of Col. Abraham Creighton.

(10) The Rev. Andrew Mitchell was Rector of Enniskillen 1696–1743.

(11) Now represented by the Denny family.

(12) The Rev. John Smith was Rector of Inismacsaint. He married a daughter of Sir Wm. Gore, Bart.

(13) Of Thos. Smith it is stated that he was "a freeholder these 22 years past in ye pleasant seate of Lisgoole." He kept "a creditable house" at the Castle of Lisgoole. He married Mary Connolly, sister of the Rt. Hon. Wm. Connolly, "who is Lord Justice in Ireland."

(14) John Trotter, gent., was a freeholder in Magheraboy, and kept a tanyard.

(15) Hugh Willoughby was a Montgomery who had taken that name in lieu of his own. He was of Carrow, in the Co. Fermanagh, though near Clones; but originally of Ballylessan, Co. Monaghan.

(16) I cannot exactly identify Gilbert and Robert Eccles; but have no doubt that they were of the Tyrone family near Fintona, now represented by Mrs. M'Clintock of Ecclesville and Seskinore. This family formerly had an estate in the Barony of Clancally, Co. Fermanagh.

(17) Except so far as the Marquis of Ely can be said to represent the Hume family. *Vide* vol. i., p. 274.

Gustavus Hume, Bart.; David Rynd, Esq.; Jason Hassard, Esq.; Michael Cole, Esq.[1] (in the margin is "let Michael Cole be placed after Gustavus Hamilton, Bart."); Robert Hassard, High Sheriff; John Rynd, Esq.; Richard Hassard, gent.; William Rossgrow, gent.;[2] Thomas Rossgrow, gent.; Andrew Mitchell, cleark;[3] James Cleark, gent. [3 vacancies.]

I have a note (on the same paper as the above) that the churches first built after the Reformation in the neighbourhood were Enniskillen, Rossory, Dromenagh (by Sir John Hume), Derrygonnelly (by Sir John Dunbar), Rossbeg (by Sir James Caldwell), and Killesher (by the Rev. Wm. Grean).

THE HUME AND CALDWELL FAMILIES IN FERMANAGH.

At page 273 of vol. i. I stated that Katherine, one of the daughters of Sir John Hume, Bart., had married Sir James Caldwell; and that another, Ann, had married Colonel Hugh Caldwell, brother of Sir Henry. I did so from information apparently derived from *Playfair's Baronetage* (edit. 1811). Having since had occasion to look into the Caldwell pedigree, I was met with this difficulty—that unless Sir James Caldwell was twice married (which does not seem to have been the case), Hugh Caldwell must have married his aunt. Drummond's *Noble British Families*, sub-tit. Hume, makes Katherine Hume to have been the wife of Henry Caldwell,[4] and that is the family tradition. Playfair, in his text, says that Sir James Caldwell married *Janet* or *Katherine*, daughter of Sir John Hume, and that his son Henry died *vita patris;* although in a footnote he calls him *Sir* Henry. I have since seen a note of a chancery bill filed 31 March, 1711,[5] which shows that Katherine (Hume) was the wife of Henry Caldwell; and I have obtained extracts relating to both families from the *Betham MS.* at Thirlestane House, Cheltenham, relating to the *British Families in Fermanagh*, 1718–19, which I subjoin. It will be seen that no light is thrown upon the identity of Sir James Caldwell's wife, whose Christian name may probably have been Janet.[6]

(1) Son of Sir Michael, and a Captain in Col. A. Creighton's regiment.

(2) Probably, Rossgrove, Rossgrow, Rosscrow, and Rossborough were variations of the same name.

(3) In my notes I have it "John Mitchell, cleark." But I find that no one of these names graduated about then in T.C.D. His signatures in the Vestry book, "And." Mitchell, might easily be mistaken for "Jno."

(4) The will of Sir Henry Caldwell was proved in 1726 (*Vicar's Index of the Prerogative Wills*, p 72). His son Sir John's will was proved in 1774.

(5) In the P.R.O. in the Repertory of Decrees in Chancery, vol. iii., p. 305, we find a bill—Hester Creighton [formerly Hume], widow, plaintiff; Sir Augustus Hume, Bart., Henry Caldwell, Esq., and Catherine his wife, Robert Johnston and Mary his wife, and Major-General Gustavus Hamilton [afterwards Viscount Boyne], defendants. The decree, 13 March, 1713, awarded plaintiff £280, her share of £1,400 which had been bequeathed or appointed by their father to her late brother, Claud Hume. Robert Johnston was probably the Lieutenant of that name in Brigadier Wolseley's Horse, and perhaps son of the person who was attainted as Robert Johnston of Aghanuce, Esq. In the *Betham-Philipps MS.* at Cheltenham we find—"Mr. Robert Johnston of Gannan, a gent. freehoulder in ye Barroney of Magheriboy, is reputed a Gent. of credit in the County well friended and related by consanguinity and affinitye." In the 1689 attainder list we find—"Robert Johnston of Ginnavan, gent."

(6) I think that the following extracts from the Enniskillen parish register must relate to children of Sir James Caldwell: 1669 [immediately before 6] Feb. [—— to ——]. Mr. Ja: Collwell, R. Bap. [N.B.—The letter R., meaning Rector is written in after the original entry had been made.] 1671. May 31, Jane, daughter to Mr. Ja: Caldwell, Bapt. 1672. Jully 20, Ja: son to Ja: Caldwell, R. Bapt. Jully 22, Ja: son to Ja: Caldwell, Rector, buried.

CALDWELL IN FERMANAGH.

The chief of this worthy family in Fermanagh is Sir Henry Caldwell, Barrtt, one of the most remarkable gent in our northern partes, for his hospitable wayes of living, and commerce by sea and land, whereby all merchants and dealers in ye border of Ulster and Conaght are much supported these many yeares past, being a man of great credit and correspondence in forringe countryes, and married in the honorable family of Sir John Hume, Bartt, his daughter, whose description is elsewhere in this book, and by this Lady begott his son and heire, John Caldwell, Esqre. His father was Sir James Caldwell, Barronett,(1) a man of lofty principles, lover of sciences, and a great lavisher among nobility; he was a portly able man in person, a skilful headpiece in lawsuits, a Terrour to his adversaries, a Tower of defence for his adherents; he enlarged by purchase his estates in the countyes of Fermanagh and Cavan; he was justice of the quorum and Collonell in ye Militia, and died in ye yeare 1716, and is buried in ye chapple of ease built at his own expence in ye stately seate of Rossbegg,(2) neare his dwelling-house. He was blessed with four hopeful sons, besides daughters.(3) Ye eldest son, named John, was bredd in the Ens of Court in France, and dyed at London in ye reigne of King Charles ye second, and was buried in the Church of Howburne, in London. The second son was Charles, a hopeful young gent, being Colll under ye command of Brigader Connigham, dyed at London in King William's reigne, and was buried wth his brother in Howburne.(4) These two eldest sons dyed without lawful heirs. Sir Henry, who now succeeds, was the third son, and ye youngest was Hugh Caldwell, a bright young gent, very remarkable for valour and forwardness. He was Colll under ye command of Brigader Ross, and in ye warrs at Flanders,(5) being mortally wounded, whereby in ten days time he dyed, whose death was much lamented. His family beareth in their atchievmts and ensign armoriall—Three spring wells, a hand and dagger.

We learn from Playfair that a grandson of Sir Henry, Colonel Hume Caldwell, a very distinguished officer in the service of the Empress Queen Maria Theresa, died of a wound received in action in 1762, in the 27th year of his age. The Empress sent his mother(6) a gold enamelled snuff-box as a mark of her sense of the value of his services. This was made an heirloom by the will of his brother, Sir James Caldwell, proved in 1784, to go with his title of Count of Milan, or, if that failed, to the representative of his family. The *Dublin Chronicle* of 7 Aug., 1788, says that a Sunday-school was instituted "at Enniskillen under the patronage of Sir James Caldwell, Bart., and Jas. Hall, Esq. (which now consists of 180 children), who pay James Kiernan

(1) Sir James Caldwell's will was proved 25 March, 1717. He was son of John Caldwell, of Enniskillen, merchant, by his second wife, Mary Swetenham (*Playfair*). She re-married Henry Longford, of Enniskillen. (See vol. i., p. 203, fifth note.)

(2) Or Castle Caldwell.

(3) One daughter, Elizabeth, was remarkable for having conveyed gunpowder to Enniskillen during the troubles of 1688–9. She died unmarried. Another daughter, Edith, married Col. Chas. Newcombe. Jane married (I think) James Johnston, of Magheramena, who was High Sheriff of Fermanagh in 1707; whilst Frances married Edward Archdall, but died *v.p.* Sir James Caldwell was High Sheriff of Fermanagh in 1664, before he was a baronet; and his son Henry in 1693.

(4) In Dr. King's list of persons attained in 1689 he appears as Charles Caldwell, of Bellick, Esq. (son and heir apparent of Sir James Caldwell). In that list Sir James is entered as of "Bellick, Bart.," but in the list in *Harris* as of "Dublin City."

(5) At the battle of Mons, in 1705 (*Playfair*). His father, in his will, made in 1711, ordered his executors to "send over" for "the corps" of his son Hugh, deceased.

(6) The Dowager Lady Caldwell, born Anne Trench, daughter of the Dean of Raphoe, John Trench, ancestor of Lord Ashtown. Her sister Judith married Sir Samuel Cooke, Bart., M.P. for the city of Dublin.

£18 4s. for superintending the school." The following, extracted from the Cheltenham MS., relates to the Hume family:

HUME.

The antiquities of the Honble family of Hume is dayly expected from Scotland these many dayes past, which kept this small history from ye press this halfe-yeare past, it being improper to comprehend a history of ye Co. of Ferm^s and ye description of ye most leading man thereof lacking; but since noe further time can be limitted, I hope i may be excusable in presuming to ensert such description of ye said family as I coud in the best wise comprehend.

The chief of this Remarkable family in Ferm^s is the Rt. Honble Sr Gustavus Hume, B^t, one of his Maj^ties most hon'ble privy Counsill and K^t of ye Royall Chamber,[1] K^t of ye Shyre in parl^mt, being one of the most leading men in our Northern partes, and married in ye hon'ble family to ye Lady Else or Elizabeth, daughter to ye Lord Moore, Earl of Droughedathe. His father was Sir John Hume, Barr^t, of Castle Hume, being one of ye most stately and sumptuous buildings in the north of Ireland, situate in a Commodious and pleasant place bordering ye famous water of Lough Earn, encompased with pleasant emprovm^ts and ornamental buildings, and fertill pleasant landes, ab^t 2 English miles north-west from Iniskillin, where this famous gentleman spent ye most of his dayes under a renowned character of hon^r honesty and charity, and still gov'nor in the county untill he dyed on Midsum^r Eve in ye yeare of Christ 16—[1695]. His Ladye was daughter of ye worshipfull James Hamilton, Esqre, who was son and heire to ye hon'ble Sir Frederick Hamilton of Maner Hamilton, and dyed without heires Male, so y^t his Estate in ye county of Litrim fell by inheritance to his two daughters and their heires, one of whom married to Sr Willm Gore, Barr^tt,[2] betwixt whom ye said estate was divided and confirmed to their heires for ever. Sir John's father, the Hon'ble Sr George Hume, Barr^tt, dyed in Edenborrough in the yeare of Christ 16—, his grandfather, Sir John Hume, being ye first of this hon'able family, who came to Fermanagh in the Reigne of King James the first of England, to whom ye King granted a large Estate in Fermanagh, computed to foure large Manners fertil good landes, which estate, wth y^t in ye County Leitrim, belongs to ye now extant the Rt. Honble Sr Gustavus Hume, Bar^tt, whose ancestors in Scotland were eminent Members in Church and State, as are intimated in ye Scotch herald[ry]. Their ancient seate was at North Barrick in East Loudon in Scotland, the coate of Arms is in Sir George Makenney's heraldry. Two Rampant Lyons and six pipingoes is held in their armour here.

It may be interesting to relate the following incident, as showing the length to which the system of sinecures was carried in the last century. The fourth baronet of the Caldwell family was Sir James, elder brother of Col. Hume, who served under the Empress Queen, and who had himself in his youth been in Her Imperial Majesty's service, and was by her created Count of Milan in the Holy Roman Empire, and presented with a diamond ring off her finger, of which he says in his will (1782): "Which ring, by her order, we bear in the breast of the Imperial eagle, crowned as a particular mark of distinction." After Sir John had returned to Ireland he raised a regiment of light horse, which in course of time came to be reduced, and the officers placed on half-pay. The Earl of Halifax, Lord Lieutenant of Ireland, earnestly requested, at the instigation of the then Secretary to Pitt, and cousin-german to Mrs. Higginbotham, widow to the Rev. Thomas Higginbotham, late chaplain to Sir James's light horse, that he (Sir James) would permit the said Widow

(1) He means, probably, a gentleman of the King's Privy Chamber.
(2) Grandfather of the Earl of Ross of Belleisle, Co. Fermanagh.

Higginbotham to sell the chaplaincy for the benefit of a numerous family, which chaplaincy was in his disposal as commander of the said regiment. Lord Halifax had promised, if he consented to it, to give him, in place of such chaplaincy, the first lieutenancy or cornetcy that happened to become vacant in his light horse, to sell or dispose of in trust, as the regiment was then going to be reduced for the benefit of the half-pay, to him and his family after his death. A cornetcy happened to be the first commission vacant just before the reduction, and Sir John thought it more to his advantage, and that of his family after him, to request some friend to take it in trust, that the half-pay might be paid to them respectively. A relation and intimate friend and neighbour accordingly did so; and, "accepting a small token of his affection," passed some papers relative to his agreeing to this, and lodged them at Castle Caldwell. Sir John, therefore, bequeathed the cornet's half-pay to his son Josiah, requesting his worthy friend to be so kind as to be regular in sending to one of the guardians of his children the certificates, that he might receive the half-pay to be laid out for his son's benefit, till he should have some business or employment which should bring him £100 a year; and after that to send the certificates to one of the executors to receive the half-pay in trust, to be equally divided amongst his daughters, or the survivors of them, share and share alike. This arrangement no doubt gave rise to a story, which I heard in former days, that the last survivor of the daughters, who was a family connection of my own, and whom I vaguely recollect having seen nearly 50 years ago, had held a commission as a cornet of dragoons. I suppose the Rev. Thomas Higginbotham to have been the curate of Enniskillen, after the Rev. Gustavus Hamilton, about 1734,[1] and his widow to have been the lady whose burial entry, at the age of 96, appears in the Enniskillen Register, 3 Nov., 1778; whilst another Rev. Thomas Higginbotham—probably her son—was buried there, 14 Feb., 1790.

ERRATA AND ADDENDA.

Vol. i., page 267, lines 14, 15.—I have there spoken of Paul Dane's wife as Eliza *Martin* (as tradition has it); but he married Eliza *Story*, 18 Sept., 1680 (Enniskillen P.R.). I find that Christopher Martin made a bequest of £10 to his grandchild, Ellynor Story, 27 Nov., 1680; and I suspect that Paul Dane had no previous wife, and that Eliza Story was also Martin's grand-daughter.

Vol. ii., page 120, note 2.—It appears from Graham's *Derriana* that the *James Curry* who signed the *Declaration of Union* at Londonderry, 21 March, 168$\frac{8}{9}$, was not James Corry of Castlecoole.

Ibid., page 126, line 7.—It seems from the date of the grant of probate of Paul Dane's prerogative will, viz., 7 Feb., 174$\frac{6}{8}$, that the date of his death, æt. 98, given as 4 Jan., 1746, was 174$\frac{8}{9}$.

Ibid., page 206, line 51.—I suspect that the John Deane, who was a lieutenant in Wolseley's horse, was too old to have been Paul Dane's son John, who married Elizabeth Auchinleck in 1730, and that he was the person who signed the Enniskillen address to King William and Queen Mary in 1689.

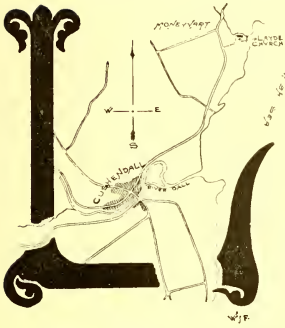
Ibid., page 240, line 30.—Mrs. Rampain's brother there mentioned was named *John Mayer.*

Ibid., note 4.—For Mrs. *Champion* read Mrs. *Rampain.*

(1) There is a gap in the old Vestry Book of Enniskillen from about 1730–4. Hamilton was curate before it, and Higginbotham after it.

Laydc, Cushendall, Co. Antrim.

By FRANCIS JOSEPH BIGGER and WILLIAM J. FENNELL.



Map of Cushendall and Layde.

AYDE Old Church seems to be but little known and less cared for, and—like many others we could mention—slowly but surely dropping out of existence, almost forgotten, and well nigh neglected.

It stands in a little valley, close to a mountain stream, which, a few yards further on, renders its "tribute wave" to the sea at Port Obe, about a mile and a half north of Cushendall. The view from the western tower of the church, over the Irish Sea, and away to the hills of Scotland, is very striking, with the steep banks of the ravine on each side vignetting a scene of wild beauty, that must have influenced the old builders when seeking a place suitable for the worship of God.

The church as it now stands is rectangular, long and narrow, and, owing to successive changes and additions, is difficult to grasp, or to treat with any emphatic degree of certainty. The west end seems to have been an addition in the nature of a tower, "clapped" on to the west wall, and contains a vaulted chamber on the same level as the floor of the church. This seems to have been approached by a peculiarly constructed door in the west gable (fig. 1), while the exterior door opposite to it may have been a recent

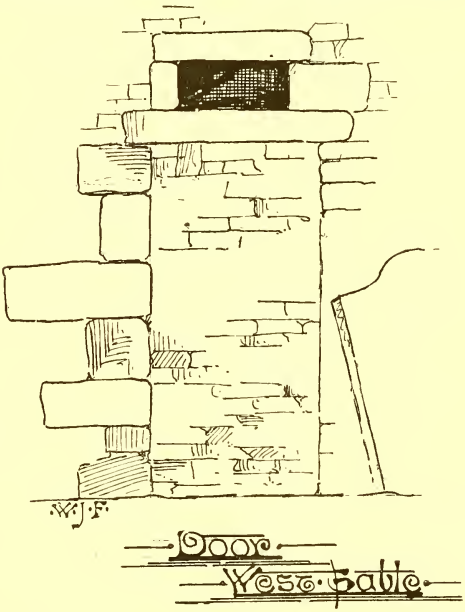


Fig. 1.

opening when it was converted into a place of interment. It is impossible to form any very clear idea of the use of this compartment. The vault is low and poorly formed, and the chamber, or dormitory (fig. 2), over it must have

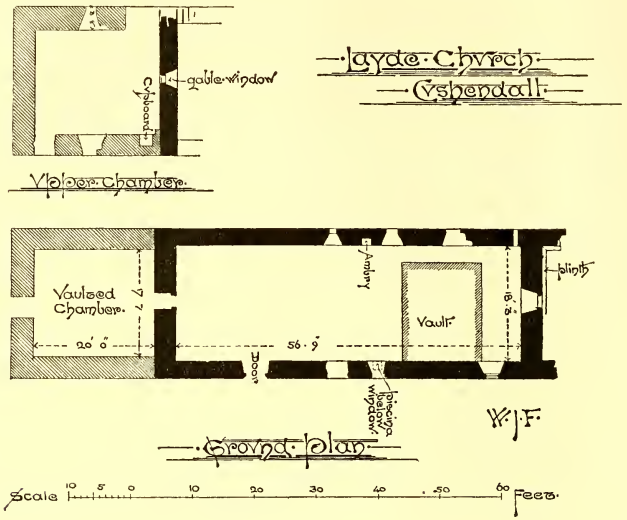


Fig. 2.

been reached by an exterior door, as no trace of any stairs exists, nor are there any fireplaces. Any door dressings that may at one time have been used are now lost. A well formed and well constructed window in the west gable of the church still remains, from which service in the church could be heard and seen from the upper chamber of the tower. This window had interior jambs of well-dressed stone, and, at one time, was protected by a vertical iron bar let into the stone head and sill. The masonry of this addition is very different from that of the church (fig. 3).

The church is fifty-six feet nine inches long by eighteen feet three inches wide inside, and the existence of a piscina and ambry (fig. 4) about thirty-three feet from the west wall would naturally lead to the idea that at one time the chancel wall was only a few feet eastward of them, and that it was removed and the chancel extended. This we are inclined to believe, as the dressings and the work of the eastern portion is of a more advanced character, the window jambs being well cut, chamfered, grooved for the glass, and protected, and the internal jambs built of well-worked cut stone.

The south doorway has a semi-circular arch, of poor workmanship, over which has been inserted a stone with the more modern date of 1696, cut in

raised figures. This stone had been originally in the east wall. It was lying for many years on a gravestone, against the interior west wall, and was inserted over the doorway, about eight years ago, by the late Rev. Dr. Johnston, of Belfast. The old church was used for service until about 1790, and had a thatched roof. After it became unfit for use, service was held for years in a house in High Street, Cushendall, which is still standing. This house has also the distinction of being the earliest hotel in the village, and is still spoken of

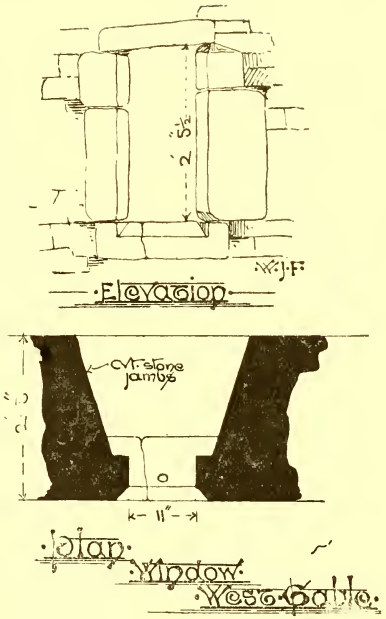


Fig. 3.

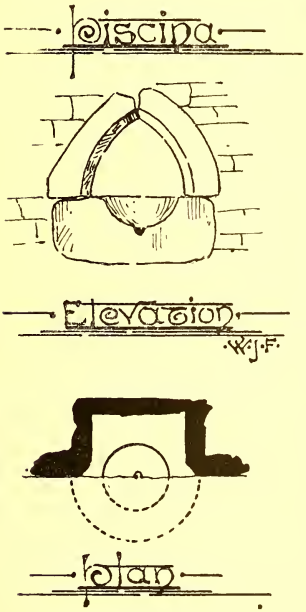


Fig. 4.

as "The Old Inn." A church was built by private contributions in 1800 on the hill at the north-west of the village, called Cairns, close to the present Fair Green. There is not a trace of this church now remaining. It is said it was never consecrated. The stones were all removed to build the present Parish Church in 1832.

The last clergy who officiated in Layde Old Church were the McArthurs, *pater et filius*. Their graves are close to the piscina, against the south wall in the interior of the church. They were curates in charge; Layde and Ardclinis being then held *in commendam* by the Rectors of Agherton (Portstewart), as treasurers of Connor. For well-nigh the whole of the seventeenth century the

McArthurs faithfully ministered in the old church, and are still spoken of with affection by the older inhabitants of Layde. The Reverend John McArthur must have been interred in the nave of the church when it was used for worship, whilst the Reverend Dennis McArthur was interred in the same grave about the time it was given up.

The following is the inscription upon their gravestone :[1]

Here lies the remains of
The Revd John McArthur
Conspicuous for Universal Benevolence
unstained integrity and private worth
He departed this life on the
27th day of Feb$^{r.}$ 1716 Aged 65 Years

Also
Margaret Rofs his wife
who died Oct.$^{r.}$ 16th 1761 Aged 75 Years

Also
their son the Rev'd Dennis McArthur
He departed this life
on the 11th of Jan. 1796 in the 82nd Year of his age

Also
his sister Mrs Elizabeth McArthur
who died on the 15th of Feb. 1796 Aged 77 Years

[ ] disjoin whom Christ hath join'd in Love
[ ] h[ear]ts to death and death to life above
In Heaven's a happier place frail things despise
Live well to gain in future life the prize.

This monument is erected by Mrs McArthur
Widow of the late Col. McArthur, son to the
Revd John McArthur as a memorial of her
affection and their (virtue)
Mar 1st 1797

At the north-east angle is a curious aperture in the wall, which may have been used for scaffolding, although its position leaves little room to assign any use for it. The north wall shows traces of two built-up arches, but for what purpose these arches were made cannot be discerned, as the river runs close along the wall, thus preventing much building on that side. Fig. 5 depicts a window in the north wall.

(1) I am indebted to Herbert Thompson, The Rectory, Layde, for this inscription. It is very much worn, and undecipherable in many places, and will in a few years be quite so, as it is much trodden upon. It is, therefore, very pleasing to be able to preserve it even in print; but I wish to do more. A very small sum will re-cut the inscription, and thus preserve for many more years to come the memory of two worthy men in their old church; and for this purpose several sums have been promised to me. A few more will suffice, and I will have the work done under the supervision of the rector. The amounts contributed, and the work done. I hope to record in a subsequent part of this journal.—F. J. B., Ed.

The internal faces of the walls appear to have been plastered at one time. No trace of the original floor or roof remains. The present door sill is a little higher than the ground inside, while successive burials outside have raised the ground level in some places to nearly half the height of the walls. The whole eastern end of the interior of the church is now occupied by a modern, ugly, slated vault of the Macaulay family.

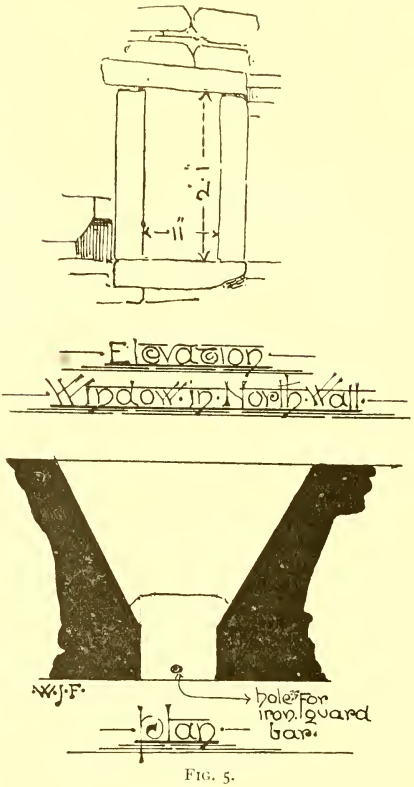
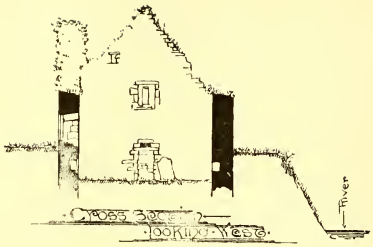
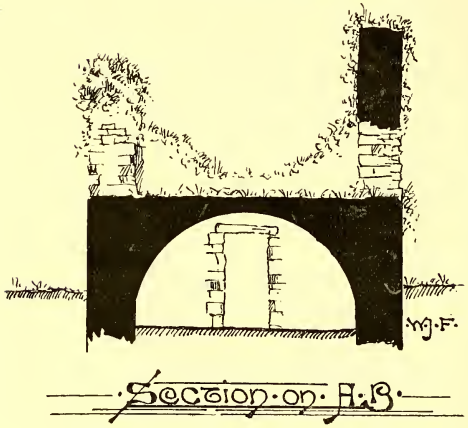


Fig. 5.

When the original building fell into ruin cannot now be accurately known; but it was doubtless burned and harried during some of the frequent feuds between the clans of O'Neill and MacDonnell, if not at the hands of Shane O'Neill himself, who burned all before him from Glenarm to Ballycastle, and now sleeps a few short miles away at Ballyteerim, on the heights above Cushendun, where he held his last feast, and fell a victim to the rage of the MacDonnells, expiating the many slaughters he had inflicted on that clan in their own territory. Layde was, next to Bunnamargie, the favourite burial-place of the MacDonnells, and is still used by the descendants of that princely race. The west end of the church is sacred to their dust, and many quaint armorial stones record their name and lineage. These armorial stones bear three mottoes: *Semper paratis*, *Tout jours pret*, and *Sword in hand*. The last motto is attached to the arms on the western face of the stone, recording the death of the son of "Alex. M'Donald, Major-Generall and Knight of the Field," and the fourth quarter of the shield bears a sword. The eastern face has the ordinary arms, with the motto *Tout jours pret*, and no sword on the shield, and records the death of other sons of this *Knight of the Field*.

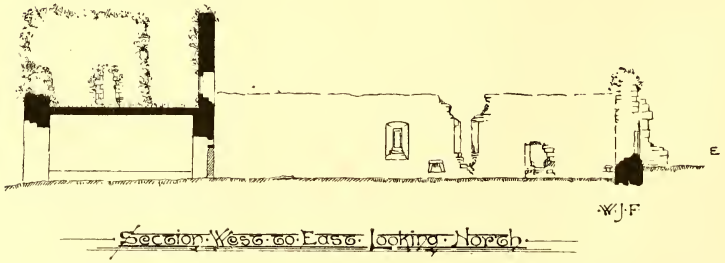


TOWER AND WEST GABLE.



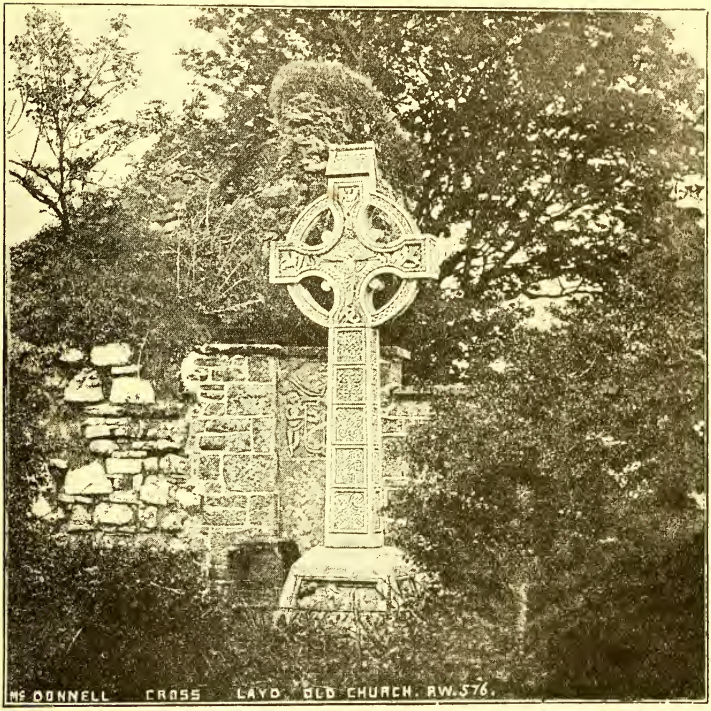
TOWER AND WEST DOOR INTO CHURCH.

This Alexander, or Alaster, MacDonnell was a man of great prowess, and fought as Major-General under Montrose in the Scottish wars. Montrose knighted him on Bothwell Field, after expressing the most flattering approval of his conduct. He escaped the subsequent horrible slaughter by the Covenanters, only to fall at a place called Cnocnanos, in the County Cork, on the 13th of November, 1647, at the hands of one Major Purdon, who shot him in the head. It is said that Purdon had to fight a duel every year for seven years for this act. Sir Alaster was buried in the O'Callaghan tomb at Clonmeena, in the parish of Kanturk. His sword had a ball ten pounds weight, with a wheel through it on a rod at the back, which, running from hilt to point,



gave a fearful impetus to his blows.[1] This is the sword depicted upon the shield carved on his sons' tomb, and accounts for the unusual motto, *Sword in hand.*

There are in all five MacDonnell armorial stones in the churchyard, four of them showing the usual supporters of a man and an eagle,

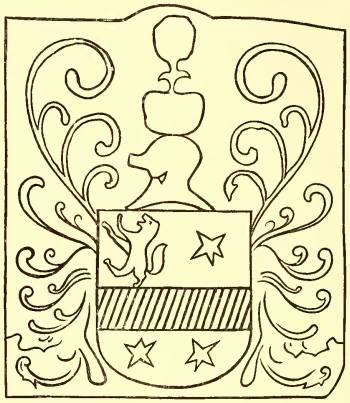


THE MACDONNELL CROSS, LAYDE CHURCHYARD. *Photo by R. Welch.*

and one (the Rev. Daniel MacDonnell's) void of the supporters. The latter is on a table tomb facing the west, as is customary with the grave-stones of priests. To the west of the tower, and quite close to the fence, a beautiful cross has been erected to the memory of Dr. James MacDonnell, of Belfast. It rather mars the value of this cross when it is known to be made of metal, with a covering of some cement-like material in imitation of stone. Some excellent Celtic ornament is depicted upon it, but there are

(1) See Rev. George Hill's *MacDonnells of Antrim*, page 114.

some figures and symbols quite out of keeping with ancient Irish art, such as the winged figure of S. Michael, with a shield, upon which is depicted a Saint George's cross. Shamrocks are also shown growing out of the ground in a representation of the Good Samaritan. These incorrect details, are, however, compensated for in the noble appearance of the cross when viewed from a distance, forming, as it does, the distinctive feature of the graveyard. Close to the east end of the MacDonnell burial-ground, and partly buried in the earth, is a very rude stone with no decipherable letters, but having armorial bearings cut deep upon its surface. These are now much worn, but



Unknown Armorial Stone.

are fairly depicted in the above drawing made from a rubbing. Concerning these arms nothing is known, nor can John Vinycomb, M.R.I.A., throw any light upon them. If any reader of this journal could elucidate this knotty question, he would be doing good work. In other portions of the ground, particularly in the vicinity of the gate, there are many burial-places built around with walls and pointed entrance arches, which give an antiquated air to the place; but these structures are not of ancient date.

MacDonnell Armorial Stones.

The following are complete copies of all the MacDonnell inscriptions in Layde churchyard :

To the memory of
McColl McDonnell
late of Kilmore &
family who is here
buried aged 74
years Died the 23
Day of March 1719

Here lieth the remains of
Coll McDonnell
of Kilmore Glenariff who died 25th
March 1719 Son to Major General
Sir Alexrd McDonnell (MacCollcitta)
by his wife d^{tr} of McAlister
(late) of Laup
Sir Alex^{r} celebrated in the wars of
Montrose in Scotland was slain 13th
Novemb 1647 while 2nd in comm^{d} of the
Royal Forces at Knocknanees and is
buried in Clonmeen, C^{o} Cork

Here lyeth the body of Cap^{tn}
Archd McDonnell, Son to
Alex McDonnell Major Genl
& Kn^{td} on ye Field ; who depart
ed this life Sepr 28th 1720 Ag
ed 73 Also Ann Stewart Sp
ouse to ye said Captn who
departed this life April 6th
1714 Aged 68. Likewise their
son Coll M'Donnell of Glas
mullin who departed this
life June 6th 1737 Aged 49
& also his Alex^{r} McDonnel
who died July 26th 1782 Aged
48 years also Alexander
McDonnell Son to the
above named Alex^{r} who
died the 11th day of Oct^{r}
1791 Aged 16 years also
his sister Rachel who
departed the 19th March
1805 aged 23 years.

Here lyeth the body of
Archd M Donnald who de
parted this life Sept 28th
1720 Aged 73 years son o[f]
Alex M Donald Major Ge
nerall and Knight of the
field. Here also lyeth
the body of the said Ar
ch^{d} His wife Anne M D
onald alias Stewart
who departed April 19th
1714 Aged 68 years

Here lieth the Remains of
John McDonnell late of Kil
more who departed the 25th
Decr 1803 aged 75 years
Also Rose Savage his wife
who departed this life the 24th
of July 1814 aged 78 years
Also his son John Alexander Mc
Donnell Rathlin Aged 60
years who departed this
life the 13th February 1820
Also to the memory of said John's eldest
son Coll lost at sea 24th June 1820
Aged 63 years
Also said John's 4th son Arch^{d}
late an officer Royal Navy died 21st
February 1840 aged 77 years
Also said Johns 6th son John died
1[ ]th Feby 1841 aged 69 years
Also the first named John 5th son
Randall of Kilmore Glenariff died
11 Augt 1854 aged 82 years
Also Margaret Ann daughter of
Alex^{r} McMullan Esqr J.P of Cabra House
Co. Down and wife of Alex^{r} McDonnell
Esq A B & F.R.C.S.I. of Dublin &
Kilmore

Also said Alex^{r} McDonnells d^{r} Ann
wife of Arch^{d} McElheran Esqr of
Glassmullan & Cushendall died 18th
Dec 1825 aged 61 years also Ann Black
wife of said Alex^{r} died 30th April 1835
aged 98 years also Rose Ann grand
d^{tr} of said Ann McElheran & 2nd d^{tr}
of Randal McDonnell Esqr Kilmore
Glenariff died 18th May 1850 aged 31 y^{rs}
also said Randals 3rd d^{tr} Rachel
died 30th Decr 1854 aged 33 years

Also Mary McDonnell wife of Randal McDonnell Esq of Kilmore Glenariff and dtr of Archd McElheran esqr of Glasmullin died 7th July 1870 aged 38 Years R. I. P.
Also the Honbl Madeline McDonnell dtr of Thomas first Lord O'Hagan and wife of Colonel J. McDonnell of Kilmore Glenariff she 14th October 1877 R. I. P.

The grave of Charles
third son of the late
John McDonnell of Ballenlig
Glenariff
who departed this life aged 60 years
also his 3 sons James Randal & John
also his wife Serah Black who died the
4th of March 1866 aged 76 years

Here lieth the body
of James McDonnell
aged 80 years.

The following inscription is on a large slab inside the vault of the western tower :

Ann McDonnell of Glafsmullan departed this life 18th Decr. 1825 aged 60 Yeaʳs Daughter to Alexr Mc Donnell and Sifter to the last Alexdr. and Speufe Archd Mc Elheran, who departed this life May 31ſt 1834 Aged 78 years
Also their son Archd., who departed this life March 1st 1839 aged 46 years.

To mark the grave of
John McDonnell
of Cushendall
and of Annie his wife & their sons
Randal Daniel & John
also in remembrance of their Grandson
Charles
youngest son of Captain Thomas Parr 45th Regiment
who died at Calcutta aged 21 years
also his brother Henry
who died at New Orleans aged 33 years
Here also lieth the remains of Alicia McDonnell wife of the before mentioned Randal McDonnell died at Cushendall on the 25th February 1842
John McDonnell MacKenzie who died at Ballycastle on the 22nd October 1865 aged 45 years.
Rachel Parr widow of the before mentioned Captain Thomas Parr who died at Cushendall on the 2nd of April 1870 aged 72 years
May they rest in Peace.

Erected
By Patrick O Donnell
of Cairns, to the memory
of his Wife Betty Schoolin
who departed this life
September. A.D. 1835
Aged 32 Years.

(It will be observed that the above name is given as O'Donnell, although amongst the MacDonnell tombs.)

Underneath
are deposited the remains of
Rev. Daniel McDonnell, P.P.
of Layd and Ardclinis,
who departed this life the 8th day of June, 1828,
in the 84th year of his age, 63rd of
his Sacred Ministry, and 53rd of his
parochial appointment.
This monument has been erected
by Daniel M'Cambridge, to the memory
of his venerable uncle.
Requiescat in Pace.

The following inscriptions are on the base of the High Cross :

Erected in Memory of James McDonnell of Belfast
and of Murlough of this County a physician whose
great abilities & greater benevolence made him ve
enerated in the glens where he was born
& in Belfast where he died A.D. 1845 in his 82nd year

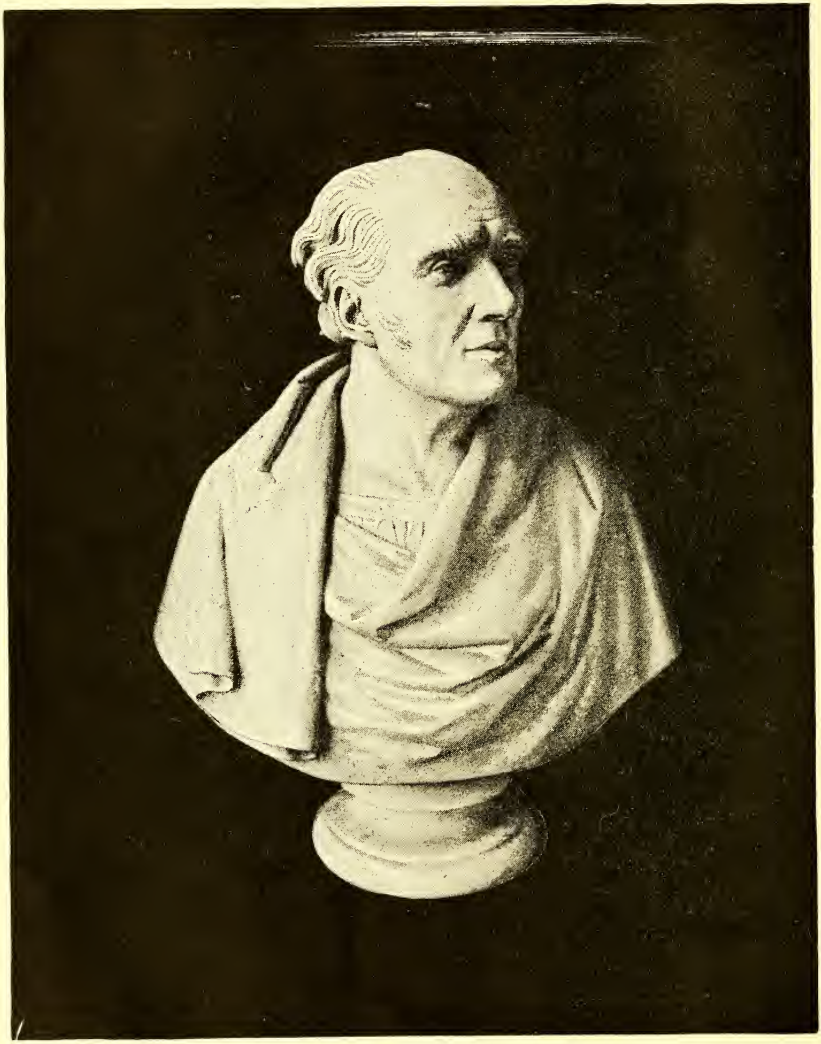
Also in Memory of Eliza, daughter of John
Clarke Esqr of Belfast & wife of the said
James McDonnell : she died A.D. 1798
also of Penelope, daughter of James Montgomery
esqr of Larne & second wife of the said James
McDonnell, she died A.D. 1851.
Also in memory of Michael, Father of the said James father of
Alexander & son of Major Genl. Sir Alexander McColl McDonnell,
Knight of the Field, whose other son Captain
Archibald McDonnell likewise rests in this Churchyard.

Enter not into Judgment with thy Servants O Lord
for in thy sight shall no man living be justified.

The Macaulay vault in the interior of the church, at the chancel end, has a door in the centre, and on either side two large slabs are built into the wall, with the following inscriptions :

Issue of Alex Macauley
and J. H. Acheson
Alexander born 30th Janv 1768
Archibald Major & Capt 44 Regt
He died aged 74 and here buried
Hugh Captain of an Indian Chinese
Ship, foundered with him at Sea
Mary wife of Major Jas Higginson
She is here buried
And Louisa her sons wife
George Captain 17th Foot and here
buried, he married Jane daughr
of George Hill Larne, they left
four daughters and one son
Arthur John Lieut 68th Regt
died at Sea aged 24
Harriet wife of Revd R. S. Dobbs
They are here buried & three
Children
Anne — died Jany 30th 1870 aged 86
Alexr Macaulay junr. (only Son of
George & Jane) born 14th Feby 1819
He married Maria Martin, they had 1
Son Alexr born 22d Augt 1849 to
the Great affliction of his Survivors
He died of Consumption 4th Decr. 1849
He is buried in the North East Corner
his eldest uncle ;
Revd. Alex Macaulay who survived
him died on the 8th Feby 1855 aged
87.

In the Scotch
Army of Charles 1st in Ulster was
Major Alex Macaulay
From Ardincaple Dumbarton Shire
He married Alice Stewart of
Ballintoy they had one Son
Alexander who married Mildred
Daughter of Rev Adam Reid
They had one son Alex Macaulay
Kings Council & Member of the
House of Commons
He married Margaret daughter
of Hugh Boyd of Ballycastle
Their eldest son Alexander, was
High Sheriff of Co Antrim for 1766
He married Julia Henrietta
Daughter of Sir Archd Acheson
Bart (Afterwards Vist. Gosford)
He died 18th June 1817 She died 28th
May 1829 Both in their 83rd years
And here burried
Alexander Macaulay son of the late
Alexander Macaulay and Maria Martin who died 19th November 1880
aged 32 years



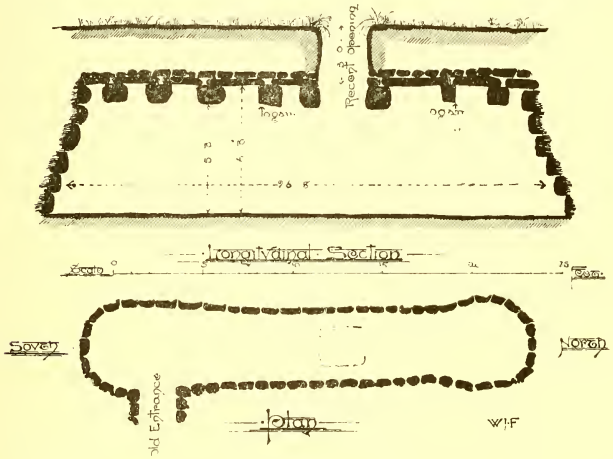
DR. JAMES MACDONNELL, OF BELFAST AND MURLOUGH.
(Photo of Bust in Belfast Museum.)
BORN 1763; DIED 1845.

Notes on the Discovery of two Ogam Stones in the Parish of Connor, Co. Antrim.

By the Rev. W. P. CARMODY, A.B., Rector of Connor.

THE discovery of ogams in the County of Antrim is sure to be a matter of deep interest to antiquarians, as they are very scarce in Ulster. In an article by Professor Rhys, in the *Journal of the Royal Society of Antiquaries*, June, 1895, he gives an account of three inscribed stones; the most northern hitherto discovered being Aghascribbagh stone, near Greencastle, in the County Tyrone.

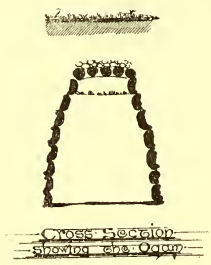
The stones of which I now proceed to give an account were discovered by me in a souterrain, about half a mile south-east of the village of Connor, in the townland of Carncomb. I had heard from a man who worked in my



garden of the existence of a cave in that neighbourhood, and I went with him to explore it on the 26th July last. We found it had been closed up, and had some difficulty in finding the opening. We got two other men to dig, and in a short time I was able to force my way in, and was rewarded by finding a beautifully constructed cave, two of the stones on the roof having ogam inscriptions. The place was subsequently visited by Dr. D'Evelyn, of Ballymena, and myself, on the 12th August; and by Francis Joseph Bigger, Herbert Hughes, and myself, on the 20th August. We took the measurements of the cave, and a rubbing of the ogams, which were sent to Bishop Graves,

who said they were genuine; but he was unable to read them, as the rubbings were not distinct enough.

On Saturday, 8th October, I again visited the cave with F. J. Bigger, Rev. Dr. Buick, of Cullybackey, and Herbert Hughes. We made additional rubbings, and a full examination of the dimensions and stonework, taking accurate drawings and measurements, the details of which can be seen at a glance from the accompanying ground plan and section made by W. J. Fennell. The souterrain is one-chambered, and lies nearly north and south, with the original entrance at the southern end. It is most perfectly built of round basaltic boulder stones, slightly narrower at the centre, with rotundities at either end. The roof is formed of eight large slab stones laid across, the spaces between them being covered by smaller slabs, laid transversely; and these again covered with still smaller stones. Two of the large roof slabs bear ogam inscriptions on the angles facing downwards.



It is possible there are other inscriptions; but none could be seen, although searched for carefully; nor can I say whether the inscriptions were added after this cave dwelling was erected, or whether these inscribed stones were originally monumental stones on the surface of the ground, and then utilized by subsequent cave-builders as material for the erection of their abode.

The stone to the north (No. 2) rather bears out the latter theory, as the angle bearing the inscription has been rubbed smooth, and the characters very much obliterated, which must have been caused by those who used the souterrain coming in constant contact with it. It could not have been caused by cattle or other animals in modern times, as such could not have had access to the cave from the nature of its construction, and the height of the roof above the floor (five feet) would prohibit contact by small animals.

The souterrain is about three feet below the surface of the soil, in an agricultural field situated on an eminence, with an expanded view on every side; Cross and Skerry, so associated with Saint Patrick, lying to the north. Entrance is at present effected by a hole made in the roof almost in the centre of the chamber.

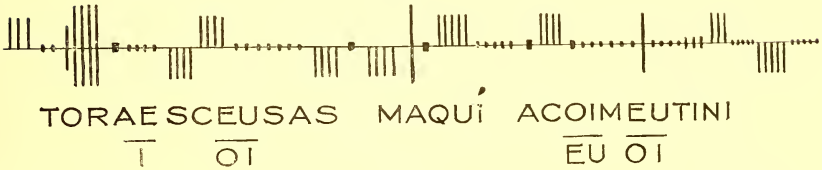
Dr. Buick subsequently visited the cave with me on the 28th October, in order to verify the previous observations made and rubbings taken. He has embodied all that can at present be said about these ogams in the following remarks:

"I spent several hours yesterday [28th October, 1898], as you are aware, in going over the ogam inscriptions in the souterrain at Carncomb. It was no easy matter to do so,

owing to the amount of water with which the 'cove' was flooded. A good part of the time I had to stand up to the knees in water; but, despite the difficulties, I made a very thorough investigation of the several scores, and now send you the results, which, I venture to think, will, in the main, be found correct. In making them out, I have had the advantage of having before me all the rubbings and copies made by F. J. Bigger, which he kindly sent me, as also my own transcript, made on the occasion of my visit with him and you on the 8th October. The lettering is unusually small for ogams on stone, and the scores in most instances such as might be made with a nail drawn once or twice along the surface. I had to use a large magnifying glass to make some of them out properly. When I was in a difficulty, I also got one of the men in attendance to tell me what he saw, and in this way I checked my own observations. After all, there are several letters about which I have considerable doubt. In all such cases I give the particular letter I prefer, and underneath it the alternative, or alternatives, as the case may be. The vowel points were particularly puzzling, especially where two vowels come together. I cannot, therefore, undertake to say that these readings which I give you are absolutely correct; but there is such a correspondence between them and the several rubbings and transcripts available as warrants me in concluding that no further examination is likely to modify them to any great extent.

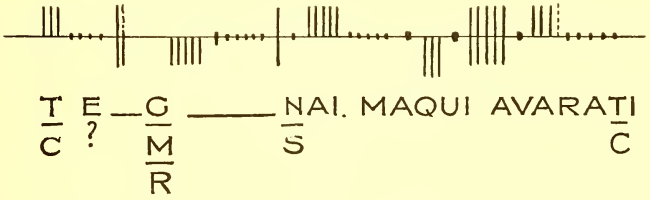
"The stone I call No. 1 is at the south end of the souterrain. The legend on it is about two feet in length. It begins eighteen inches from the end of the stone, as exposed to the left, and is as follows:

No. 1.



No. 2.

"This stone is at the north end. The legend here begins seventeen inches from the end to the left, as exposed, and covers in length fourteen inches. It reads:



"The first part of this inscription is almost wholly illegible. In some way or other it has been greatly rubbed. I am in doubt as to whether the letter with which it begins should be T or C. I put T in preference to the other, as the rubbings seem to give three lines, and not four. When I first transcribed the name, I got four distinct notches for the next letter—the vowel E—but yesterday I could not make them out so confidently. There is a blank after this possible E. and then what I take to be two scores: but there might be more—I thought I saw traces of them—and as my first reading gave only one distinctly, I read G, with M and R as alternatives. Between this letter and the next (viz., N) there is a rather wide blank space; then the number of scores, which I take to be an N, is somewhat questionable; so, though I prefer to read N, I give S as an alternative. The Maqui is very faint, more especially the M; but there is no possibility of mistaking it once you know to look for it.

The remainder of the legend is plain, with the exception of the T, which might be a C. AVARATI, or AVARACI—the patronymic.

"I hope that this attempt to read the inscriptions may be serviceable to you, and I again heartily congratulate you on the notable and extremely important discovery you have made."

This must suffice at present as an introduction of these ogams to the antiquarian world. I do not venture to elucidate further just now the meaning or historic value of the inscriptions, but trust soon to be able to do so. Meantime, I solicit the help and assistance of others more versed in such lore than I am to aid me with their experience and advice. If, on further investigation, other inscriptions are found on angles not exposed to the interior of the cave, they would conclusively prove that the erection of this cave was subsequent to the inscriptions being made, and thus go far to determine the relative dates of the souterrain and the ogam writing.

The present find is the more remarkable in having escaped the vigilance of two such skilled antiquaries as the late Bishop Reeves and Canon Grainger, both of whom were long resident in the district. The souterrain has long been known to exist, having been opened and closed several times. I trust to have it now so conserved by the owner of the land as to be readily accessible at all times.

Miscellanea.

O'DORAN TOMBSTONE—PORTMORE CHURCHYARD.

By Herbert Hughes.

In the interior of the ruins of the Old Church of Portmore, in the parish of Ballinderry, and close to the west wall, there is a tombstone erected to a former Vicar of Killead. In front of the stone a rude tomb has been built, with an altar slab, now broken. As the name and date of this vicar is not fully given in Lavens M. Ewart's *Handbook of the United Diocese*, I annex a full copy of the inscription, which is surmounted by a cherub and some mantling. It would be interesting to know where the Reverend Bernard O'Doran came from, and to what family he belonged.

Sacred
to the memory of the Revd
Bernard O'Doran late Vicar
of Killead who departed this life
on the 16th October 1815
This stone is erected as a small
tribute of affection by his son
James O'Doran
also
Susanna Relict of the above
Aged 81 years
Obiit 2nd February
1837
also
James O'Doran son of the
above late Captain in the 59th
Regt Aged 51 years
Obiit 17th January 1842

FIND OF A COIN.

By William J. Fennell.

During the recent removal of some old buildings on the south side of Smithfield, Belfast, to extend the warehouse of W. J. M'Coy & Sons, a silver coin of the reign of Elizabeth was found by John M'Coy between the joists of the first floor. The coin is one inch and a quarter in diameter. On the obverse, the crown is distinguishable, but the head is worn away; the inscription on the marginal ring being

✣ ELIZABETH: D.G: ANG: FR: ET: HI: REGINA

The reverse bears a shield, in two quarters of which are the English lions, and in the other two the French fleur-de-lis, and the marginal inscription is

✣ POSVI. DEV. ADIVTOREM: MEV:

CANOE FOUND AT PORTADOWN.

By W. J. Wakeman.

Whilst making some alterations on the Great Northern Railway, on the north side of Portadown, between Cocrain and Garvahy, in the parish of Drumcree, a fine oak canoe was dug out of the peat, close to the south side of the Cocrain River, near the bridge over the Bann, and about 300 yards from the centre of that river. It was embedded in an old swamp, about six feet deep in the peat, and was doubtless found where it had been left by its original owner, who had used it on the Bann, but under what circumstances can never now be known. In early times such rivers as the Bann were the great arteries of traffic, and frequently have such relics been found upon its banks, more especially at Toomebridge, where the same river emerges from Lough Neagh. This canoe is hollowed out of one piece of oak, and the marks of the tools can still be seen upon it. The length is 11 ft. 6 ins., the breadth 2 ft., and the depth 6 in. The ends are circular, and there are no marks of seats, but two holes show careful signs of patching. I am glad to say, with the assistance of the editor of this journal, I obtained the canoe for the City Museum, Belfast, where it has been cared for by the curator, Charles Elcock.

VICARS OF BELFAST—DOWNES PEERAGE.

By the Rev. Charles Scott, A.M.

The peerage books state that the ancestor of Lord Downes, an extinct peerage in Ireland, was the Rev. Lewis Downes, Rector of Thornby, Northamptonshire; but there is no mention of a Rector of Thornby of that name. From Benn's *History of Belfast*, it appears that Lewis Downes was Vicar of Belfast in 1642; that he lived at Thornby during the time that the Presbyterian and Cromwellian parties held possession of Belfast; and that he regained possession of his parish at the Restoration, under Bishop Jeremy Taylor. His son Dive, born at Thornby, became Bishop of Cork, and his great grandson, William, Lord Chief-Justice of Ireland, was raised to the peerage as Lord Downes. There is another point not stated by Benn. It appears from Cotton's *Fasti* that a Lewis Downes was presented to the Deanery of Kilmore on the 13th of May, 1662. The deanery was vacant before 1664, when Edward Dixie succeeded. As the Vicarage of Belfast became vacant at the same time, there can be little doubt that it was the same Lewis Downes that held both.

PRESERVATION OF ANCIENT MONUMENTS IN IRELAND.

By Francis Joseph Bigger, Editor.

The following extracts from the Local Government Act, which comes into operation at 1st April next, are of extreme importance to Irish antiquaries. The preservation of our ancient monuments now rests in the local authorities; and if they are not cared for, we have only ourselves to blame, as their conservation is now vested in the Councils directly appointed by the people. We trust this new power will be wisely and not too hastily exercised. As little "restoration" as possible should be attempted, and only conservation carried out.

Local Government (Ireland) Act, 1898 (61 & 62 Vict., chap. 37, sec. 19).

Powers of County Council as to Ancient Monuments (45 & 46 Vict., c. 73; 55 & 56 Vict., c. 46).—(1). Where any ancient monuments or remains, within the meaning of this section, are being dilapidated, injured, or endangered, the county surveyor of any county shall report the same to the County Council, and a County Council may prosecute for any penalty under section 6 of the Ancient Monuments Protection Act, 1882.

(2). The provisions of section 11 of the said Act (defining "ancient monuments to which this Act applies"), and section 1 of the Ancient Monuments Protection (Ireland) Act, 1892, shall have effect as if they were herein re-enacted, with the substitution of "County Council" for "Commissioner of Works"; but this enactment shall be in addition to, and not in derogation of, the existing provisions of the said sections as respects the Commissioner of Works.

COMMERCIAL ANTIQUARIES.

Recently a crannog was discovered at White Lough, in Killucan parish, County Westmeath, and before a proper examination of its soil and structure could be made it had been deeply ploughed over by the occupier of the land, in order to find the valuables which he was certain were hidden beneath the surface. In the first place, we hope he was disappointed as to the value of the finds; but the loss his action inflicted upon scientific research cannot be so easily measured. We are told that the articles found were "sold to a museum." Well, we know what that too often means; and lest there are some who do not, we will tell them. The local pedlar, doubtless, got them; and he in turn hawked them round his antiquarian customers, until he got what he considered a good figure for them. We only give this as a probable instance, for we are aware of many such, concerning which we can supply definite data, and we are determined to do what we can to expose this nefarious traffic, and put a stop to it if possible. At present we will only deal in generalities; but, if driven to it, we will give full details, names of persons implicated, and the objects obtained, also their subsequent disposal. *Verb. sap.* Time after time we have known where pedlars and others were sent or went to recover finds, stating to the original finder or possessor that they were for a society or a museum, naming such, when it was merely personal greed that stimulated their actions. What our American cousins call "dry goods" have been freely given in lieu of antiquities, so that the artful pedlar might peddle still further, gaining, where necessary, the ear of the women of the house. By this means the full and true history and locality of the find is often lost, or, what is worse, wrongly given, thus spoiling the better half of the historic significance. It also puts the temptation in the way of farmers and labourers to sell what they find at once, so that the local antiquary, if poor, has never a chance of recording what is found in his district, and thus his history is spoiled or unrecorded, whilst the commercial "antiquary" at a distance has his house crowded with finds from no one knows where; and when he does know, it may be incorrect and only "pedlar named." There are piles of valuable antiquarian specimens in the Belfast museums and in private collections that are positively worthless, solely attributable to this craze for unrecorded collecting. The mere acquisition of such articles seems to satisfy some so-called antiquaries, who are apparently quite oblivious of the real sterling work done by such men as Dr. Munro in his *Lake Dwellings of Europe*, where a systematic record of all finds is given, with an equally accurate description of the places where they were found, and the circumstances connected with their recovery. This also applies in a smaller degree to the painstaking description of the finds in the crannogs of Moylarg and Lisnacroghera in our own County Antrim. Nor is this the worst feature of the grievance, and we speak as one who knows: such collectors having acquired their treasures so easily, part them with equal facility *for a consideration*. Collections of our northern antiquities have been sold to rich Americans, and to English and Scotch collectors, time after time, leaving us so much the poorer, their new owners only esteeming them as mere *specimens*. Such conduct is most reprehensible, particularly when carried on by those who pose as antiquaries, when their proper name should be curio-dealers, whose actions in regard to what should be our most treasured relics must be closely watched and viewed with the gravest suspicion. We trust we shall not be called upon to revert to this unpleasant subject again.—EDITOR.

Reviews of Books.

Publications having any bearing upon local matters, or upon Irish or general Antiquarian subjects, will be reviewed in this column.
Books or Articles for Review to be sent to the Editor.

The Studio. August, 1898. Price 1/-

This magazine contains a well illustrated descriptive article on "Celtic Sculpture," by J. Romilly Allen, worthy of preservation.

* * * *

The Scottish Antiquary. October, 1898. Price 1/-

This is a journal replete with varied information bearing on Scottish archæology in particular, but so overlapping the general study of early remains as to afford excellent reading for the "Scot abroad," under which heading many readers of this journal may be named.

* * * *

Journal of the Royal Society of Antiquaries. September, 1898.

This part contains an excellent paper on "Notarial Seals," by Colonel Vigors, of much value to those engaged in the study of ancient documents, freely illustrated from different sources. There is also a paper by Dr. Frazer on "The O'Neill Coronation Chair," now preserved in Belfast, written on similar lines to what had already appeared in these pages. The miscellanea is varied and valuable.

* * * *

Early Fortifications in Scotland. By David Christison, M.D. Edinburgh: William Blackwood & Son. 1898. Price 21/- net.

Nothing like the present volume has ever been hitherto attempted, nor did we think such a full descriptive schedule of all the Scottish earthworks possible. It shows what can be done, and reminds us forcibly in Ireland of what yet remains to be accomplished. Maps of the whole country are given, with the different earthworks carefully depicted on them, showing at a glance where the ancient inhabitants crowded, and the spots they left desolate or only used as hunting-grounds when their fellow-men were not their prey. It is only by comparison of such maps and ground plans that we begin to understand the real nature of these earthworks, their endless variety, and the different uses they were put to—from the simple mound to the many-circumvallated lis, with its separated outworks, crescent-shaped, square, or oval; and then the relics that have been found about them, showing how the inhabitants lived, the nature of their food and dress, their weapons, and household goods. All these features and many others are here collected together, and dilated upon in a way that makes these ancient strongholds live again, and tell their old-world tales of rapine and slaughter, barbarous ease and superstition; telling, with a truer note, the history of a people who have no writings than the overwritten history of nations who have no such evidences, and rely only upon the often coloured and biassed records of their own prejudiced scribes. Such a book as this should stimulate Irish antiquaries in their own immediate districts to do similar work, and thus enable someone, able enough and willing enough, to collect all together in one comprehensive work, and thus form an incomparable volume: for our own country, even after all the destruction of her earthworks and fortifications which has undoubtedly taken place, has still finer and more numerous examples than any other country in Europe.

The Celtic Church in Ireland. By Professor J. Heron, D.D. London: Service & Patton.

This book embodies a series of lectures delivered in the Assembly's College, Belfast, and is in consequence of a rather one-sided nature. This, however, does not materially detract from the value of the book, which is written in a clear and comprehensive manner, embracing all the distinctive features of Irish Church life. The opening chapters are fine expositions of a difficult subject, and exhibit deep reading and wide research. The Church of Saint Patrick is particularly well written about, and many rather hazy features of that hazy period enlarged upon and explained. What a pity, however, that the book—a good book, a history—should be so marred by the last fifty pages—a mere wrangle about modern trifles, which must necessarily close the pages of the whole volume to many who care not to have particular tenets thrust upon them in such an argumentative way. These pages might have been left for a sectarian magazine, and not included in what was otherwise an excellent history, fit for the hands of all ecclesiastical students.

* * * *

The Antiquary. November, 1898. Elliot Stock. Price 6d.

This is, perhaps, the best and cheapest antiquarian magazine in the market, and redounds to the credit of the publishers, who leave no opportunity to the grumbler, either in point of variety or value, in the articles inserted. The "Notes of the Month" and "Church Notes" are particularly well worth perusal; the former keeping the antiquary thoroughly conversant with all recent finds and observations, and the latter detailing minutely some of those lovely old English parish churches, which many prefer to the more gorgeous cathedral.

* * * *

The Genealogical Magazine. November, 1898. Elliot Stock. Price 1/-

This part is even more comprehensive than usual, ranging over centuries of history from early Norman down to matters so late as the Canadian grant of arms, and the great seal of that Dominion, an excellent illustration of which is given. The treatise on the law of name-changing makes quite lucid a very little-understood subject. The claimant to the earldom of Llandaff founds his pretension on a particular marriage announced in Faulkner's *Dublin Penny Journal*, and is preparing to back it up with other evidence. "Answers" and "Queries" afford ample scope for the seeker after lost pedigrees and obscure personal records.

* * * *

Journal of the Cork Historical and Archæological Society. September, 1898. Guy & Co. Price 1/6.

The present part sustains the reputation of this society by the value of the papers contributed. Robert Day, as usual, heads the list with "Volunteer Medals"—a better paper than even he is usually wont to give. The illustrations of his badges and medals prove him to be the *facile princeps* of collectors. He illustrates and describes the best medal we have yet seen—the Earl of Charlemont's prize medal to the First Ulster Regiment. The Aughnacloy medal is, perhaps, unique—"The Gift of Colonel P. Alexander."

* * * *

The Humours of Donegal. By James MacManus ("Mac"). London: T. Fisher Unwin. 1898. Price 1/- and 2/

We regret to hear that this rising young writer has left his native sod for a foreign appointment, but he has done good work before his exile. The present volume is a series of short, pithy stories, redolent of Donegal hills and valleys, priests, peasants, and poteen. It is sure to wile away many an idle hour, and afford a happy relief for the railway traveller to the surfeit of new illustrated magazines that we are now suffering from.

Chronicles of the Kirkpatrick Family. By Alexander de Lapère Kirkpatrick. 1897. Privately printed.

This is a remarkable book, beautifully printed and produced, and just in many ways what a family history should be, down even to the blank pages left for recording notes by the different members of the family who are happy enough to possess a copy. The Kirkpatrick descent of the ex-Empress Eugenie, to whom the work is dedicated, is a feature of the book; nor are the Irish branches of the family overlooked, although the fine Kirkpatrick armorial stone in Templepatrick churchyard, Co. Antrim, is not given; yet it marks the resting-place of the descendants of him who said, "I mak sickar," when the Red Comyn was done to death in Grey Friars Church at Dumfries.

* * * *

Books Printed in Dublin in the Seventeenth Century. Compiled by E. R. M'C. Dix. Dublin: T. G. Donoghue. 1898. Price 2/6.

This catalogue is compiled on similar lines to *Belfast Printed Books*, and fills a long-felt want in Dublin bibliography. As a book of reference, it will be invaluable. It is hoped it will meet with the support it deserves, and that the painstaking compiler will soon produce the succeeding parts.

* * * *

Proceedings of the Society of Antiquaries of Scotland. 1897.

This is a volume to be proud of in every way—matter, printing, and illustrations. The prehistoric is strongly in evidence. Burial urns, tumuli, carns, refuse heaps, dolmens, and earthworks, are exhaustively dealt with; nor are more recent subjects omitted. One paper in particular on "Scottish Cruises or Lamps" would illustrate exactly the same subject from our own County Antrim, thus showing how allied we are to what is to many of us the mother country. All the prehistoric papers touch us closely, and help to brighten our knowledge on similar questions in our own country. If this learned society did nothing further than publish such proceedings, it would be doing work worthy of its name and of the country it represents.

* * * *

Fate of the Children of Uisneach. Dublin: M. H. Gill & Son. 1898. Price 2/- net.

This is the last publication of the Society for the Preservation of the Irish Language, and will do much to assist their very laudable efforts. The story here given in the ancient tongue and translated is of particular interest to Ulster readers, as the incidents recorded occurred in ancient Ultonia, and have already been rendered in lovely verse by Sir Samuel Ferguson. Comprehensive notes and a vocabulary are added. We can heartily commend this little book to our readers.

Notes and Queries.

This column is open to readers desirous of obtaining or imparting information on questions of interest and obscure points of historical lore relating to the district.

Queries.

MacQuillin.—I should be much obliged if any reader could give me authentic information on the origin of the family of MacQuillin of the Route.

I annex some of the various theories which have been advanced by different authorities, some deriving them from Anglo-Norman origin, some from Welsh, and others again from the ancient Milesian stock of "Niall of the Nine Hostages."

Origin of the MacQuillins.—1. Upon the untimely death of William de Burgo, his descendants were called by the native Irish, who could not well pronounce the English language themselves, MacGuillins or MacWilliams; *i.e.*, the sons of William, as deriving their sole origin from him alone. MacWilliam in process of time was corrupted into MacQuillin, which finally settled the family name of the adventurous sept of De Borgo. (*An Irish Legend; or, MacDonnell and the Norman De Burgos: a Biographical Tale.* By Alexander M'Sparran. 1829.)

2. "Fitzhowlyn, Lord of Tuscard, which was the original Anglo-Norman name of the MacQuillins, of the Routes of Antrim, the latter being the Irish form." ("The Earldom and Barons of Ulster," by J. W. H., *Ulster Journal of Archæology*, vol. i., p. 42, 1853.)

3. "The Earls of Ulster brought the Byssets from Scotland to the Glens of Antrim, and the Welshmen, known here as MacQuillins, to the Route." (Note on Shane's Castle, by Rev. G. Hill, in *Ulster Journal of Archæology*, vol. i., p. 146.)

4. "The MacQuillins came originally from Wales in the twelfth century, and the name is stated to have been MacLewillyn, in Irish MacUidhilin." (Connellan's *Annals of the Four Masters.*)

5. "The MacQuillins hold that they are descended from Fiacha MacUillin, younger son to 'Niall of the Nine Hostages,' and that their ancestors, from the beginning of the fifth century to the latter end of the twelfth, were, according to native phraseology, 'Kings' or Princes of Ulidia, and, from the twelfth to the sixteenth century, Princes of Dalriada." (*Ulster Journal of Archæology*, vol. viii.)

ROBERT S. YOUNG, Culdaff, Co. Donegal.

The Author of "Louthiana."—Can any reader of this journal oblige me with a reference to a biographical sketch of Thomas Wright (17—?), author of *Louthiana*, a quarto, with copper-plates, on the antiquities of the County Louth? He also wrote (according to the title-page of that work) *The Physical and Mathematical Elements of Astronomy.* When and where was it published? Perhaps some bibliographical reader of these notes can tell me the difference, if any, in the first and second editions of *Louthiana*, or should there be a portrait of the author as frontispiece. My copy has none, but that in the Reference Library of this city has one. It is the Comerford copy. In the Introduction to Grose's *Antiquities of Ireland*, edited by Dr. Ledivich, there is a reference (p. xiii.) to a copy of Wright's *Louthiana*, with MS. additions by Wright—"Now [1797] the property of George Allen, Esq., of Darlington, Yorkshire." It would be interesting to know if that copy is still in existence.

The Arms of Carlingford.—In Lewis's *Topographical Dictionary of Ireland* is a cut representing the arms of the Corporation of Carlingford, which Fox-Davis (*The Book of Public Arms*, see page 20, plate 67) describes as "Man armed cap-a-pie, brandishing in his dexter hand a sword, and between, in chief, an eagle rising from a demi-globe, and in base a tower; on the dexter are three birds, two and one, and on the sinister side a ship of three masts." It would be interesting to know something more about this, now defunct, corporation arms. That portion of the device described as "three birds, two and one," is very like a copy of the arms of Dundalk.

Duncairn Press.—In 1856 was published *The Private Diarie of Elizabeth Viscountess Mordaunt* (1656–78), with a memoir of the writer by Lord Roden. I should be glad to get particulars of it.

The Physico Historical Society, founded in 1744, under whose auspices were published Smith's Histories of Cork, Kerry, and Waterford, and Wright's *Louthiana*, undertook to publish histories of Fermanagh and Monaghan counties, by the Rev. Samuel Madden and Rev. Philip Skelton. This Society, however, ceased to exist after two years, and was succeeded by the Royal Irish Academy. What became of its books and documents? Two volumes of the Society's minutes were extant when Whitelaw, Warburton, and Walsh published their *History of Dublin* (London, 1818, 2 vols.)

MATTHEW M'CARTE, Liverpool.

Maclelland.—Information desired of the early Maclelland (or McClelland) family in North of Ireland. The family went from *Kirkcudbright*, Scotland, at period known as the Ulster Plantation.

Member, or members, of the family migrated to Chester Co., Penn., U.S., prior to 1763. Names and dates of those who first came to America, and where they lived, and from what part of Ireland they went, and history of their ancestors desired.

Also, history of Thomas Sharp and Margaret Elder, his wife, who settled in Cumberland Co., Penn., U.S., about 1746, at which time they had adult children. Margaret Elder said to be daughter of a Scottish laird.

The first *Maclelland* authentically known in America was *Thomas*, who, in 1763 or '64, married for his second wife one Janet Trimble, at Newburg, Cumberland Co., Penn. His first wife is said to have been Jane Mitchell; whether married in Ireland or in Chester Co., Penn., not known to descendants.

THOMAS S. MACLELLAND, 417, Superior St., Chicago, Illinois, U.S.A.

Old Belfast.—In the burial registry of the First Presbyterian Congregation the following places are mentioned:—Long Causy, Back Rampart, Malt Mill, Hole of the Wall, Glasshouse, Back of the Green, The Waterside. Where were these places situated?

C. S.

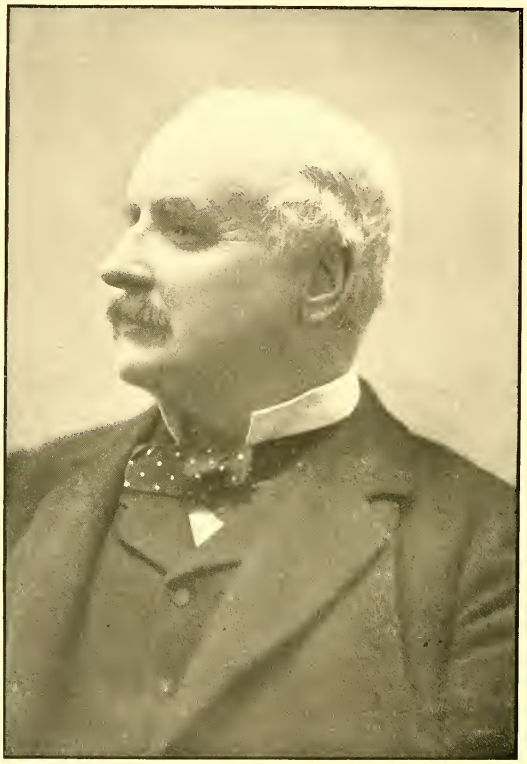
Burning.—It is noted in *The Scots Worthies*, "Life of Alexander Peden," that in 1682 a servant girl of William Steel, of Glenwherry, was burned at Carrickfergus for child murder. Did this mean that she was branded, or that she was burned at the stake?

C. S.

Answers to Queries.

John Abernethy, A.M.—In reply to F. J. B., in page 195, vol. iv. There was a portrait of John Abernethy, A.M. (1680–1740), Presbyterian minister of Antrim, painted by James Latham, the Irish Vandyck, which was engraved in mezzotint by Faber, also by Brooks. A copy of the former hangs in the vestry of the First Belfast Presbyterian Congregation. I have a copy of the second. The portrait of his grandson, the celebrated John Abernethy, F.R.S., was painted by Sir Joshua Reynolds, and hangs in Saint Bartholomew's Hospital, London, and has often been engraved.

ALEXANDER GORDON, A.M., Manchester.



LAVENS MATHEWSON EWART.

Died 13th December, 1898.

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OF
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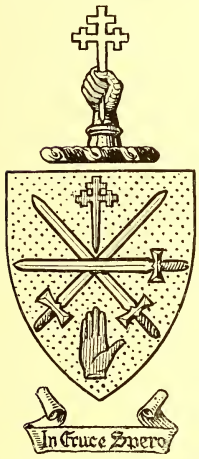


Lavens Mathewson Ewart:
An Obituary.

DEATH has caused the first gap in the ranks of the founders of this journal. It is now nearly five years since the effort was made to start this magazine, and he who has now passed away from us was one of the most active in that work. Previous to our initial meeting at Ardrie, and until his lamented death, his counsel and advice had been freely extended to those who pressed on the venture; and, to the end, he took the keenest interest in its welfare and success, placing his time, his hospitality, and his literary resources at the service of one and all who worked in the different phases of local history and archæology, ever preferring to assist others rather than stand as the author himself. His genial presence and kindly counsel will be missed, and the place which he filled in the front rank of Irish antiquaries will remain vacant, for there is no one amongst us who would essay to step into the place which he so worthily filled.

Of his family and private life it is not for us to speak here, or to draw apart the curtain which shades the sanctity of the home; but the joy and delight of that home circle will ever remain a sweet memory to those who sat around his table at Glenbank, or strolled with him amidst his well-loved flowers, or walked in the summer evening to the village church which he so dearly loved. As a student and a man of letters we knew him best, but as a friend we loved him most; and although to the larger circle his library, his knowledge, and his influence only were known, yet to us the warm clasp of the hand and the word of welcome still speak, and dim the eye, when volumes are cold and lifeless things, and dry records fail to satisfy. What he did, he did well; sparing neither care nor expense in thoroughly and exhaustively carrying out what he undertook to do. His interests were many, and the work he accomplished considerable; but the help he afforded to others was boundless. Ever unobtrusive, and never self-asserting, he praised and loved

the well-doer, and extended the mantle of charity to those whose actions merited a severer treatment.

> "His life was gentle; and the elements
> So mix'd in him that Nature might stand up
> And say to all the world—This was a man!"

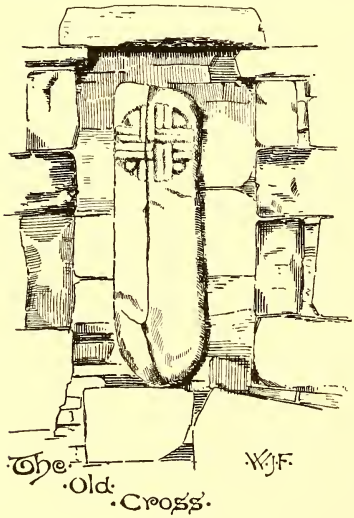
While we grieve his loss, and extend to those he has left behind him our deep sympathy in their visitation, yet we are proud and thankful to have been associated with one so truly noble; whose qualities were so worthy of emulation, and whose character was so altogether lovely. May his example live again in his sons, and may the bright reflection of his many good qualities ever fall upon those who were associated with him in his work and studies.

F. J. B.

Teampull Lastrac, Dunseveric, Co. Antrim.

By FRANCIS JOSEPH BIGGER and WILLIAM J. FENNELL.

THE ruins of this church, locally known as Temple-lassaragh, are picturesquely situated on the cliffs at the west end of Whitepark Bay, and immediately above Portbraddan. The patron saint, as Bishop Reeves points out, was doubtless Lassara, after whom the church was called. Lassara means a flame, and may have something to do with the local tradition that the present name means "the flaming church."



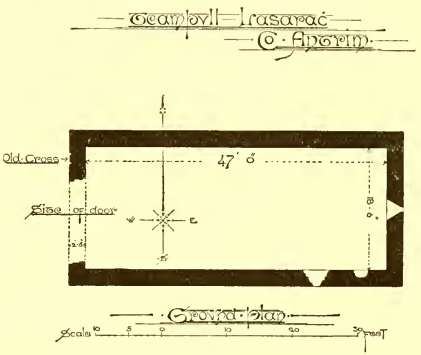
It was believed that the first church builders selected a site, still marked by a graveyard and used as such, about 12 perches to the north of Tempull Lastrac; and that the walls of it were ever thrown down, and a flame observed at night above the site of the present church. The builders thus saw that they had not chosen the right place for their church, and at once proceeded with the erection of Tempull Lastrac as we know it now.

It is, however, more probable that the saint himself was the only "light in a dark place," and that the present ruins are a later church erected close to the site of an

earlier Celtic structure, there being little community of feeling between the two sets of founders. The present ruins may date from the twelfth or thirteenth century; whilst the older church may date from the eighth or ninth. We frequently find these earlier churches superseded by larger and later erections, just as the early Celtic races were crushed and pushed aside by the more vigorous and oppressive Normans. A very good example of this is to be seen at the two ruined churches of Ardboe, County Tyrone.

This is probably the site referred to in the *Tripartite Life:* "Suãe benedictionis intuitu promuererit—quod tria haec loca Deo consecrata, Rathairthir, Sean Domnach in Magach *et Sen Domnach juxto Dun-Sobhairche* ab hoste nunquam diruantur,"[1] which can be rendered:—In consequence of his blessing, he merited that these three places, consecrated to God—Rathairthir, Sean Domnach in Magach, and *Sean Domnach near Dunseveric*—should never be destroyed by an enemy.

The measurements of the church are carefully given in the annexed plan. The west wall, which contained the door, has entirely disappeared, save a small corner at the north-west, into which the rude inscribed cross has been built. This cross slab is 42 inches high, and 13 inches wide, and bears every evidence of great antiquity; much older than the church into which it is at present built. It is here accurately depicted.



The following are all the inscriptions on the modern gravestones in this churchyard:

John Holliwoods
Here lieth his father
& Mother Laurence
and Margaret

Here
lyeth the BoDy
of
Cathrine Mc Cain
who departed this
life the 9th of November
1811 Aged 61 years wife to
William M^c^Cain
Late of Bushmills who
Departed this life y^e^
17th of March in the year
1813 Aged 70 years.

(1) Bishop Reeves's *Ecclesiastical Antiquities*, p. 286.

This inscription is on a stone at the west wall of the yard, near the entrance gate:

This
Stone
was Erected by
Arch^{d} Black of
Lisbelnagroughmore
in memory of his father
Arch^{d} Black who departed
this life the 28th of April 1855
Aged 75 years
Also his wife Elila Black
who departed this life desem-
ber 16th 1856 Aged 73 years

The following two are on stones in the interior of the church:

In memory of William
Morrison of the Crann-
aught who died the 25th
o of August 1829
Aged 59 years

Here
lieth the
body of Jean
Holliday aged
8 months She de
parted this life
April 14th 1799

The remainder are on stones south of the church:

In memory of
Elizabeth Morrison
the beloved wife to Danl Laverty
of Carnoolp who departed this
life 12th April 1857 aged 84 years

Here lieth the
body of James M^{c}
Leese who depar
ted this life the
3^{D} of October 1790
Aged 28 years

To the Memory of
Alexander M Laughlin
Croaghbeg
Who died 28th Jany 1865
Aged 88 years

Also his beloved wife
Rachel
Who died 28 Jany 1855
Aged 62 years

Erected by their son
Daniel M Laughlin
Melbourne

Erected
by
James A Mc Laughlin
Araboy
in memory of his father
William M Laughlin
who died 10th March 1865
Aged 44 years

Erected
by
Robert Glenn Drummagee
in memory of his dear wife
Bella
who died 18 November 1878
Aged 62 years

Leather Finds in Peat Bogs.

By W. J. KNOWLES, M.R.I.A.

FINDS in our peat bogs are numerous; but I fear they are not always recorded in our journals or even in the newspapers. Several articles of leather from various districts have come into my own possession, an account of which may interest the readers of the *Ulster Journal of Archæology*.

A short time ago, I obtained from a travelling dealer a leather shoe, which is shown in fig. 1. It was found whilst turf was being cut in a bog in the townland of Deerfin, about three miles from Ballymena. It is nine inches long, and probably belonged to a female. This specimen is made out of a single piece of leather, and the only seams are the one shown in the figure on the top of the shoe and a short one behind at the heel. The seam in front appears to have been sewn with gut, and that at the heel with a fine thong of leather. The sewing is very peculiar. The two sides are drawn very closely together, and show a neat zigzag joining. Two pieces of leather, one at each side of the seam, at the part called the shoe-mouth, are so arranged as to cross each other, and form a kind of ornament. A hole at each side was evidently intended for a strap to keep the shoe firm on the foot. There is no vestige of hair, and the leather has evidently been tanned.

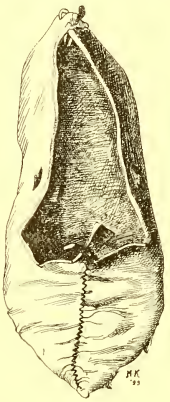


FIG. 1.

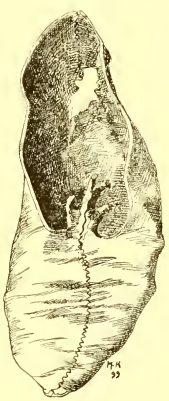


FIG. 2.

A second shoe from a bog in the townland of Cross, about four miles from Ballymena, is shown in fig. 2. It is very similar to fig. 1; and I keep the two specimens as a pair, as one is right and the other left; but it will be seen that the upper of fig. 2 comes farther up on the foot than that of fig. 1, and the ornament at the end of the seam is a little more elaborate. It cannot be said that this specimen was made of a single piece of leather. It would appear

that the leather was too thin for a shoe, and two pieces were put together to bring the thickness up to the desired extent. Those two pieces would appear to have been cemented together, and in their united thickness even now appear in some places as only a single piece of leather. The sewing is in every respect of a similar kind to that of the first specimen, but slightly finer. There are no holes at the sides for a strap in this case, which was probably not required on account of the greater length of the upper. These shoes have probably contracted somewhat since they were found; but if they belonged to full-grown persons, the feet were comparatively small and well formed.

Sir William Wilde, in the *Catalogue of the R.I.A.*, vol. i., p. 284, gives an explanation of how these shoes were sewn. Describing a specimen with a seam similar to those in figs. 1 and 2, he says: "The front seam is now so very close as to form a regular zigzag pattern, produced, no doubt, when the leather was wet, and each side drawn so tightly as to indent the opposite edge."

I have asked the opinion of a very experienced shoemaker, who takes an interest in his business, and has even a collection of old boots and shoes of about a century old or thereabouts, that he may compare the workmanship of other times with that of the present day, concerning the sewing on those specimens from the bogs, and I could see that he was puzzled as to the way in which the work was done. He differed from Sir William Wilde, whose description I read to him, and said the teeth-like portions on each side must have been cut before being sewed; and when the teeth on each side were dovetailed into each other, one thread was run up so as to catch all the teeth, and then drawn tight and knotted. A competent seamstress who was present differed from the shoemaker, and believed that the sides were straight when first joined together. I am myself of the opinion that the edges were straight when they were joined, and that it is the peculiarity of the sewing that has caused the zigzags; but however doctors may differ, I can certify that the seam is equally well finished on both outside and inside, and that no appearance of a thread can be seen. In the second specimen, where the double ply of leather is used in forming the shoe, it is only in some places that the edges appear separated; in other parts, as I have stated, they look like one piece of leather. On asking the shoemaker's opinion on this point, he said he could cement two pieces of thin leather together so that they would appear as one thick piece; but when I asked him if he thought his cementing would last a burial of several centuries in a bog, he answered me candidly that he did not believe it would.

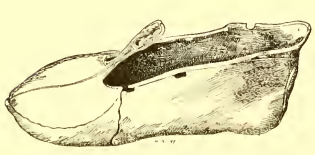


Fig. 3.

A third shoe, probably that of a man, is shown in fig. 3. It was found

in Kellswater bog, near Ballymena, and is also made of tanned leather, but of a much thicker kind than that of which the specimens previously described were made. Although it is also apparently made of a single piece, it is differently designed. The joining of the upper to the sole is made by a seam round the outer margin, and has been sewn on the inside, and the shoe then turned over. Lines which look like seams running up the centre, and terminating in a tongue with three oval holes, have been neatly cut to a slight depth with a knife, and are intended to be ornamental. The heel is also ornamented with raised lines, which must have been formed by paring away part of the substance of the leather on each side. Very neat and careful workmanship is also shown on this specimen. There are three holes on each side for thongs to fasten the shoe securely. It is eleven inches in length.

In vol. i. (introductory volume by W. K. Sullivan) of O'Curry's *Manners and Customs of the Ancient Irish*, p. cccxcvii., the most ancient form of covering for the feet is described:

"In its most primitive form it consisted of a piece of raw hide, with the hair outward, fastened about the foot with thongs. This was the *Bróc eile*, or thong-stitched shoe. They were cut out of green hide, and fastened on while fresh, so as to assume the form of the foot as they dried. This description agrees perfectly with that given by Sidonius Apollinaris of the shoes of the Burgundians, or some Western Gothic people of the fifth century. The shoes found on a corpse exhumed in 1817 in a Friesland bog were of the same kind. Examples of a like kind have been found in Swabian graves at Lupfen. Sometimes the *Cuarans*, or skin shoes, were tanned after they had assumed the shape of the foot. Such tanned shoes were often ornamented with designs cut into the leather."

As will be seen from the quotation I have made, shoes of the kind described were not confined to Ireland, but were pretty widely distributed in North-Western Europe in the early centuries of our era. A good many specimens are in the museum of the Royal Irish Academy; and, as appears from the catalogue, they were mostly found in bogs. Some examples have been procured from crannogs (see Wood-Martin's *Lake Dwellings of Ireland*, p. 143 and plate xxxv.)

The art of making them has descended to our own times, as is seen by the "pampooties" used by the inhabitants of the Aran Islands, off the coast of Galway. "Rivlins," similar single-piece shoes, are still used in the Shetlands (see one figured in the *Catalogue of the National Museum of Antiquities of Scotland*, p. 353; also, Mitchell's *Past in the Present*, p. 93).

Fig. 4 is a leather bag, 17 inches long and 13½ inches wide when flattened out. The bottom and sides have been sewn with strong leather thong, and provision was made for closing the bag by pulling a thong, which still remains in the holes round the mouth. It was found in a bog near Culbane brickworks, about a mile from Portglenone, on the County Derry side of the river Bann, during the cutting of turf, about eight or ten feet from

the surface. A leather strap, roughly mended, was found with it and is shown as fig. 4A. A second bag was found near the same place, but it was cut through by the peat spade, and was not preserved.

Fig. 5 is a portion of an animal's hide—probably that of a cow. It is at present about 7½ feet long, by 2½ feet in diameter at the widest part, and is tanned. All over the hide, squarish pieces, about three inches in diameter, have been cut out, leaving strips connecting each other of about an inch or inch and half in diameter, giving the whole the appearance of a wide-meshed net. It was found surrounding a wooden vessel in Tullyreagh bog, and had probably been used in carrying the vessel. Only a small portion of this article is shown in the figure.

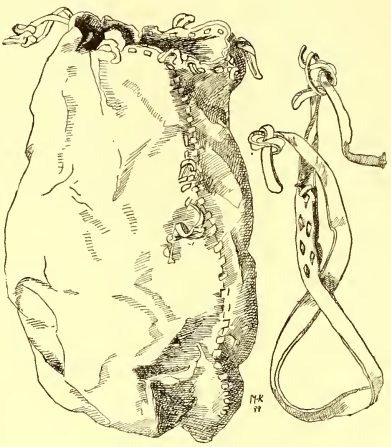


Fig. 4. Fig. 4A.

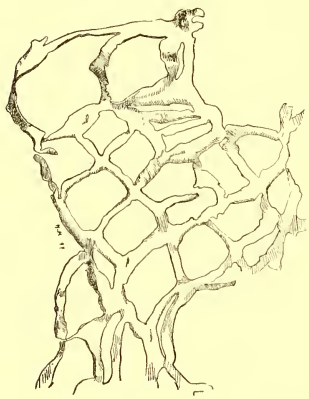


Fig. 5.

We find in the volume of O'Curry's *Manners and Customs*, from which I have already quoted, that the ancient Irish had various kinds of bags. "For the purpose of the Toilet there were . . . . leathern wallets, or *Tiags*, which were often ornamented with embossed patterns, in which ladies kept their veils, diadems, ear-rings, and other personal ornaments" (p. cccl vii.) There were also *Paits*, or leather bottles. "Besides the *Pait*, or leather bottle, and the *Tiag*, or leathern wallet, there were other kinds of leather bags, used for holding various articles, such as the *Crioll*, or bags made of pieces of leather, stitched together with thongs, spoken of in the Lectures, and which were used for covering shrines, books, etc." (p. cccl viii.) We find that "This Crioll-making was a trade by itself, but included the making of leather bottles. The maker was called a *Clearaidhe*, from *Clera*, a word

synonymous with *Criall*, and he was also called a *Putaire*, from *Pait*, a bottle, when he practised that branch of the trade. The brogue-maker, or *Cuaranaigh*, sometimes made bag and bottle making part of his trade." (1)

In Miss Stokes's *Early Christian Art in Ireland* there is a chapter on "Book Satchels." At p. 50 she says: "It will be necessary to mention the leathern satchels, called *polaires*, in which these books were carried, or were hung upon the walls of the chamber in the monastery or tower, where they were preserved." Some were ornamented. "At the upper angles are affixed strong leathern straps, fastened with leather ties to a broader central strap, which passed over the shoulders, and by which the volume was suspended round the neck" (p. 51). The bag shown in fig. 4 may very well have fulfilled the duties of a book satchel, though one can easily see that it would have been a useful article for many less honourable purposes.

I have not been able to find any reference to objects like the piece of hide, but it also would answer the purpose of a bag, and was, no doubt, a useful article for carrying heavy things; and the fact of its having been found surrounding the wooden vessel, which contained something of the nature of bog butter, would suggest that this net-like piece of leather had been employed in that way, and, with its contents, had been laid down, and had remained in the place it was deposited till recently found by the peat-cutter in our own day.

Personal Recollections of the Beginning of the Century.

By THOMAS McTEAR.

Edited, with Notes, by Francis Joseph Bigger, M.R.I.A.

(Readers will observe that this account, relating to events which occurred at the beginning of the century, was written about 1882.*)*

I WAS born at Hazel Bank, Whitehouse, in April, 1800, the second surviving son of David McTear, whose family consisted of three sons and four daughters, who attained mature age.

I, therefore, first saw the light during the fourth month of the last year of the last century; and looking down from an elevation of eighty two years, of which fifty were spent in active employment, I may consider myself competent to record the position of commerce, manufactures, religion, education, and society generally, at the early part of the century, contrasted with those of the present time.

(1) O'Curry's *Manners and Customs*, vol. iii., p. 117.

After receiving a primary education at a juvenile school in Belfast, kept by a then celebrated lady, Mrs. Lamont, I was sent, together with my younger brother James, to a boarding-school for boys at Carrickfergus, kept by the Rev. Edward Groves. We remained there until the summer of 1814, when the Belfast Academical Institution, then just built, was opened, and my brother and I entered it among the very first pupils. I was placed in the classical, or higher, department, under the charge of the Rev. Andrew O'Beirne, D.D., and my brother in the English, or lower, department, under the charge of James Knowles, the father of the celebrated James Sheridan Knowles. I finished my education there in classics, mathematics, natural history, chemistry, etc., and in 1816 I was placed as an apprentice in the commercial house of James Cunningham & Co., of Belfast, where my elder brother George had just completed his time,—as our father had determined that all his three sons should become merchants.

It is almost impossible to find a more unfavourable time for commerce than when I was thus initiated into its mysteries. The wars our nation was involved in, together with almost all Europe, consequent on the revolution in France and the subsequent ambitious views of the first Napoleon Bonaparte, as Consul and Emperor, did not terminate until the battle of Waterloo, in June, 1815, when the Emperor was made prisoner and sent to the island of St. Helena by the British Government, and kept a prisoner there until he died.

On the death of James Cunningham the firm was dissolved, and I joined my brother George, and, under the name of George and Thomas McTear, commenced business with the view of winding up the affairs of James Cunningham & Co., and continuing whatever might appear desirable.

Education of the lower classes had never been much thought of, or indeed permitted. There was a society in Dublin, called the Kildare Street Society, or the Church Education Society, which established schools all over Ireland for the education of the poor. There were no public schools except for those who could pay well. In my earliest experience there were no Sunday or day schools—even the clergy set their faces against them—until Joseph Lancaster and other benevolent men, by great exertions and under great difficulties, established many free schools for the poor in different parts of the United Kingdom. Among the first of these was the Lancasterian School, Frederick Street, Belfast, now called the Industrial School: but, in memory of Joseph Lancaster, I think the old name should have been retained.

The attendance at public worship was also in a very backward state. As a sample of its condition, I will describe the position of my native parish, Carnmoney, about the year 1820. This magnificent and rich parish is very large, containing 9,000 acres, and extending along the bay of Belfast six miles, and from thence to Templepatrick, fully eight miles, and

yet contained only one church, one Presbyterian meeting-house at Ballyduff, and no Roman Catholic place of worship, nor of any other sect. The old parish church was then almost a ruin, but is now replaced, on the same most beautiful site, by the present structure. Sometimes when my sisters and I walked to it on Sunday, the congregation was so small that it was considered unnecessary to hold the service in the church, and we adjourned to the house of the vicar for that purpose. The Presbyterian meeting-house was well filled, the greater part of the parish being of that persuasion. Now, this parish contains three churches, three meeting-houses, and two Roman Catholic chapels, all of which have overflowing congregations, and have attached to each of them one or more national schools for the almost free education of the poorer classes; and I am happy to state that almost all the parishes in Ireland, but especially in Ulster, are improved in a similar manner.

During the first quarter of this century there was only one church in the parish of Shankill, which had been erected by the Marquis of Donegall about 1776, and is still standing in Donegall Street. It was built to replace the old church at the foot of High Street, which had gone to ruin by neglect, and had been occupied as stables for troops. There were two Unitarian meeting-houses in Rosemary Street, the ministers being Dr. Bruce and Dr. Drummond; a Presbyterian one, also in Rosemary Street, of which Dr. Hanna was minister; another of the same sect in Berry Street; and a Roman Catholic chapel (St. Mary's) in Chapel Lane. That is, six in all for the accommodation of 45,000 inhabitants, which gives only one to 7,500 people. There was no other place of worship for the entire distance (ten miles) between Carrickfergus and Belfast but the two mentioned in Carnmoney; and they are two miles at least from the direct line of road. On the south side of the town there was no church of any kind between Belfast and Lisburn, only the small Unitarian meeting-house at Dunmurry. None of these churches had schools attached to them.

The social and domestic condition of the people, especially of the poorer and working classes, during the early years of the century, was wretched in the extreme. Their dwellings were mere hovels, and their food very coarse and scanty, consisting chiefly of oatmeal and potatoes, and very rarely, if at all, a bit of flesh meat. The daily wages of labouring men, not exceeding 1/– per day, could procure them no better food; and the small farmer fared not much better. It was not until after the famine of 1846, and the repeal of the Corn Laws, and of the law prohibiting the importation of animals and animal food, and admitting those articles to consumption free of duty, that the earnings of labouring men became more than doubled, and their condition bettered. The improvement in the social and moral state and condition of all classes, during the past thirty years, has become very evident. Drunken fights and quarrels at fairs and

markets were more common than quiet buying and selling. Bull-baiting was one of the common amusements in the centres, and almost all the towns in the interior of Ireland have yet their squares or plots named "Bull Ring," as the places where these sports were held. Cock-fighting was openly practised by high and low, and great numbers of "cock-pits" were kept in every town. I myself was eye-witness to this cock-fighting in Belfast about 1808. At that time I was sent to live with a sister of my mother, who had married James Hyndman, that I might attend a preparatory school for boys, in company with the young Hyndmans. Their house was in Waring Street, the third from Hill Street towards Donegall Street, and overlooked a large yard in the rear, with its entrance from Hill Street. This yard contained a cock-pit, uncovered; and, from the back windows of the house, we had a fine view of this cruel sport. The fights were very frequent, and were attended by gentlemen of the town, as well as by poorer people: and no one had any idea that either bull-baiting or cock-fighting was anything else than a most proper and gentlemanly amusement.

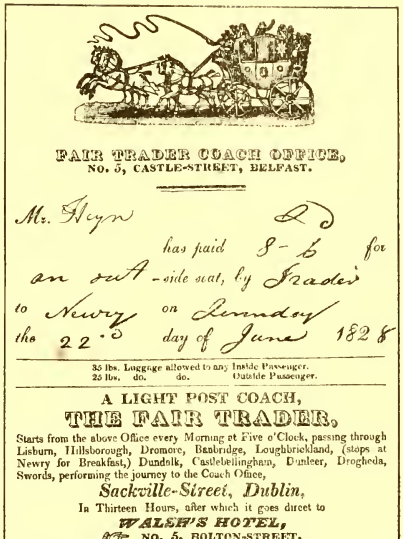
I think it will be found amusing, and also instructive of the customs and ideas of our ancestors, if I here insert a paragraph from the *Belfast News-Letter* of 13 March, 1739, giving an account of one of these cock-fights:

"A great cock-match, fought at Randalstown, between Mr. Randal MacDonnell and three gentlemen of the parish of Dunean, for three guineas a battle and ten guineas the main. Of eleven battles, Mr. MacDonnell won seven, and would, undoubtedly, have gained the whole, had not the opposite party, most ungenerously, fought his own blood against him, contrary to the rules of cocking, and to the manifest destruction of this noble diversion. Mr. MacDonnell, having above sixty pairs of cocks ready to fly, has, upon this victory, sent a challenge to some cockers in the county of Derry, to shew six staff of cocks on 2nd April next for fifty pounds the main, and Mr. MacDonnell may have an opportunity of demonstrating his profound skill in that science, and convincing the world that his cocks are of the best Ginger kind, and the best that ever flew."

This did not end the dispute between Randal MacDonnell and his opponents, for in several numbers of the *News-Letter* the matter is discussed with apparently more zeal than the war on the Continent; but I could not discover how the important event ended. Now, though this cock-fight occurred about seventy years previous to my experience, just the same obtuseness, as to the cruelty of what the editor calls "noble diversion," was continued in my early days.

Highway robbery, attacking and plundering dwelling-houses, stealing horses, cattle, and sheep, and robbing bleach-greens of linens, were quite common occurrences; and I have a clear recollection, when attending the assizes of the county of Antrim as a juror, the chief part of the time of the Court was spent in trying such cases. At that time, the judges had the power of condemning such convicts to be hanged for committing any of these offences; and though many suffered the extreme penalty, it did not seem to have the effect of stopping such crimes.

One of the chief scenes of organized highway robbery in the North of Ireland was the mountain road between Newry and Dundalk, and a district called Lurgan Green, between Dundalk and Drogheda. I remember the first occasion of my visiting Dublin was some time before 1820. I took my seat outside the day mail-coach, starting from Belfast at six o'clock on a fine summer morning. The coach was only allowed to carry eight in all, four inside and four outside—none of the latter allowed to sit behind with the mails and guards. The two guards occupied the seat at the back of the coach, each armed with a polished brass blunderbuss of formidable dimensions, and loaded pistols in belt. At Newry the coach was joined by a number of armed dragoons (I think six), who accompanied us to Dundalk, where they exchanged for another party of dragoons, who conveyed us to Drogheda. It was a grand turn-out. I had not the luck to witness a fight, but I have some recollection of the feeling while going through Lurgan Green. The authorities, some time after, succeeded in capturing this gang of bandits, many of whom were hanged; and that part of the country has been peaceful ever since.



FAIR TRADER COACH OFFICE,
NO. 5, CASTLE-STREET, BELFAST.

Mr. Flynn has paid £ 8 - 6 for an out-side seat, by Trader's to Newry on Sunday the 22nd day of June 1828

35 lbs. Luggage allowed to any Inside Passenger.
25 lbs. do. do. Outside Passenger.

A LIGHT POST COACH,
THE FAIR TRADER,

Starts from the above Office every Morning at Five o'Clock, passing through Lisburn, Hillsborough, Dromore, Banbridge, Loughbrickland, (stops at Newry for Breakfast,) Dundalk, Castlebellingham, Dunleer, Drogheda, Swords, performing the journey to the Coach Office,

Sackville-Street, Dublin,

In Thirteen Hours, after which it goes direct to

WALSH'S HOTEL,

☞ NO. 5, BOLTON-STREET,

Where it discharges the remaining Luggage, and Passengers who may prefer that Establishment. The Coach starts from the adjoining

Office, No. 6,

Every Morning a Quarter Past Six o'Clock, calling for Passengers at the Office, Sackville-street, and proceeding on the same route, (Breakfast in Drogheda,) and arrives at the

Office, Belfast,

At Half-past Eight o'Clock each Evening.

☞ *Passengers are requested to send their Luggage before Eight o'Clock in the Evening, previous to their starting from the Offices, also to have each Parcel marked with their name.*

FAC-SIMILE OF OLD DUBLIN COACH BILL.

My first recollection of a steam vessel was on an occasion during the summer of 1816. I was taken, with other boys, boarders in the Academical Institution, down to the quay to see a small steamer, carrying passengers only, that had just arrived from Glasgow, and created quite a sensation. The well-known Dr. Ure was at that time Professor of Natural Philosophy at Glasgow College, and the managers of the Belfast Academical Institution arranged with him to give a course of lectures on Science to the students, in the

common hall. I attended these lectures; and, on the day mentioned, the subject was "Steam and the Steam Engine, and its application to propel Vessels instead of Sails," which was then beginning to attract attention. At the close of this lecture, he told us of the arrival of the steamer at the quay, and proposed that as many of the pupils as chose should accompany him to view the vessel, and there finish the lecture. This is how I saw my first specimen of a steamboat, as it was called. Dr. Ure was then sanguine of the perfecting of the steam-engine, and its successful application to navigation.

The subject of another lecture by the doctor at this time, I may as well relate here, was on "Gases"; and, in the course of it, he informed us of the proposed application of gas from coal to the lighting of towns and houses, instead of by means of the very inefficient oil lamps and candles then used; or none, as was the case in many towns, etc. In illustration of this subject he had prepared a common iron pot, fitted with a close lid, out of the top of which projected a tube made of common tin plate, which extended to the lecture table; and at the end was, what I believed, just a piece of tobacco pipe as a burner. This pot, containing a quantity of coal, was placed on the fire, and after a short time, on applying a light to the piece of tobacco pipe, sufficient illumination was given to lighten the table and the hall, which had been darkened for the purpose. This was my first knowledge of coal gas; and I think the doctor was as sanguine on this subject as on steam. It is now plain he was quite justified, for both have succeeded.

The trade between Belfast and London, Liverpool, Glasgow, etc., was at this time conducted by sailing vessels, which, although good and well managed, were, of course, very uncertain in their arrivals and departures. The London traders were the property of the Langtrys and the Herdmans of Belfast; the Liverpool traders were partly Langtry and Herdman's, and partly MacDonnell, Pim & Co.'s; and the Glasgow traders were the property of George Montgomery of Belfast. When it became evident that steam vessels were required for these traders from Belfast, none of these parties would consent to convert their sailing vessels into steam vessels, and therefore the merchants of Belfast originated joint-stock companies for the purpose of building and employing suitable steamers for each of the above lines. Accordingly, a steamship of large size—"The British Queen," commanded by Captain MacKibben, an uncle of Mrs. Hyndman—was built for the London line, and made two or three voyages, until she foundered in the English Channel, with the loss of all hands. Sloan, Charley & Sloan were the managers, and had also the management of another steamer for the Liverpool trade, named the "Shamrock," which made her first voyage from Liverpool, 3 December, 1824, and continued the trade for many years; but when Langtry & Co. found this was destroying their sailing vessels, they built and brought out a larger steamship, the "Chieftain"; followed by another, the

"Corsair." This created a ruinous opposition, and the owners of the "Shamrock" sold the vessel to the City of Dublin Steam-packet Company, who had in the meantime built and outfitted a great number of steamers for the Liverpool and Dublin trade, on condition that they should continue to run a superior steamer between Belfast and Liverpool in place of the "Shamrock," with Sloan, Charley & Co. as agents, and that the value of the "Shamrock" should be paid by shares in the Dublin company. This arrangement continued many years after the trade was divided between them. The Joint-Stock Company, formed for the Belfast and Glasgow trade, under the title of the Belfast and Glasgow Steamboat Company (George & Thomas McTear, managers and agents), built their first vessel, the "Fingal," at Glasgow; and she arrived at Belfast on her first voyage, 14 March, 1826, and commenced thence the regular service from Belfast on Sundays and Thursdays, and from Glasgow on Tuesdays and Fridays. James & George Burns were appointed agents at Glasgow; and as George Montgomery immediately laid his four fine new smacks up till the "Fingal" should have ruined her owners, as he confidently predicted would be the case, there was no opposition, and consequently the trade was profitable. I should have mentioned that Captain Robert Patterson Ritchie was appointed master of the "Fingal," and superintended her building and outfit. He was the only son of John Ritchie, of Ritchie & MacLaine, shipbuilders, Belfast; and, consequently, an uncle of Geo. L. MacLaine, whose mother was daughter of John Ritchie, and had married his partner, Alexander MacLaine. But this company was too successful at first; and a very formidable opposition company was formed against it in Glasgow, which was continued for some time, until an arrangement was come to, which divided the station between the two companies.

There was then a second opposition, which was very troublesome and costly, when the freights and passage money were reduced to a nominal amount. This brought about a great increase in both goods and passengers, and ended by another division of the station into thirds.

In the meantime, J. & G. Burns had established a line of steamers between Liverpool and Glasgow, which was very successful; and also became the agents and chief owners of the Cunard line of large steamers between Liverpool, Halifax, N.S., and New York. They also inherited a considerable fortune, and found themselves powerful, with plenty of wealthy friends. They then commenced to buy up the shares of the companies in the Belfast and Glasgow line, in which they succeeded so far as to form them into one company, which was represented in Belfast by my brother, George McTear, until the time of his death in 1871.

This is a short history of the wonderfully successful firm of James & George Burns of Glasgow, who have conducted this important service daily, and of late twice a day; carrying the mails between Ireland, Scotland, and

North of England, without any charge to the General Post Office, with such spirit, and giving so much satisfaction to the public.

I may here state, that on my removing to Liverpool in 1828, I ceased to have any interest in the steamboat business in Belfast, having retired in favour of my brother James; but continued on most friendly terms with all parties.

Captain Ritchie, who, on the death of his father, found himself independent, married, late in life, Euphemia Thomson, daughter of the Rev. John Thomson of Carnmoney.[1] He lived some years in Liverpool, and returned to Belfast and built an ironfoundry in Corporation Street, which was not prosperous, and is now part of the premises of McTear & Co., Limited, felt manufacturers.

During my stay in Liverpool, I established a line of steamers between Liverpool and Wexford, Liverpool and Bristol, calling at Swansea and also at Wexford, and between Liverpool and Dundalk. All of these became successful, especially the latter, which is still in existence. Finding myself badly treated by both these companies, and that the pressure of such a business, without sufficient remuneration, was too great for my health, I resigned the agency of both, and joined parties forming an establishment of ship brokers, with ships trading to Brazil, East Indies, and China.

The first volume of the *History of Belfast*, by the late George Benn, gives a full account of its origin and progress till the end of the last century, and he had intended to continue this history in a second volume, which should bring it down to the present time; but he was rendered both blind and deaf before he completed it. I will, therefore, endeavour to repair that deficiency.

As I have no means of inspecting the parliamentary and municipal records of the borough, I am compelled to confine myself to a description of its geographical character during the first quarter of the century compared with that of the present time.

My earliest impression of Belfast was when I was about eight years old—that is, about 1808. I was sent to stay with my aunt and uncle Hyndman, in Waring Street, that I might attend a juvenile school along with my cousins, kept by Mrs. Lamont, at the house yet standing in Donegall Street, corner of Commercial Court. This Mrs. Lamont was a remarkably fine lady, and a great favourite with children. She wrote amusing books for the young, such as *Jack the Giant-killer*, etc., and was very entertaining. When going to and from this school, and at other times, we had many scampers round the town; and I entertain vivid impressions of its streets and houses.

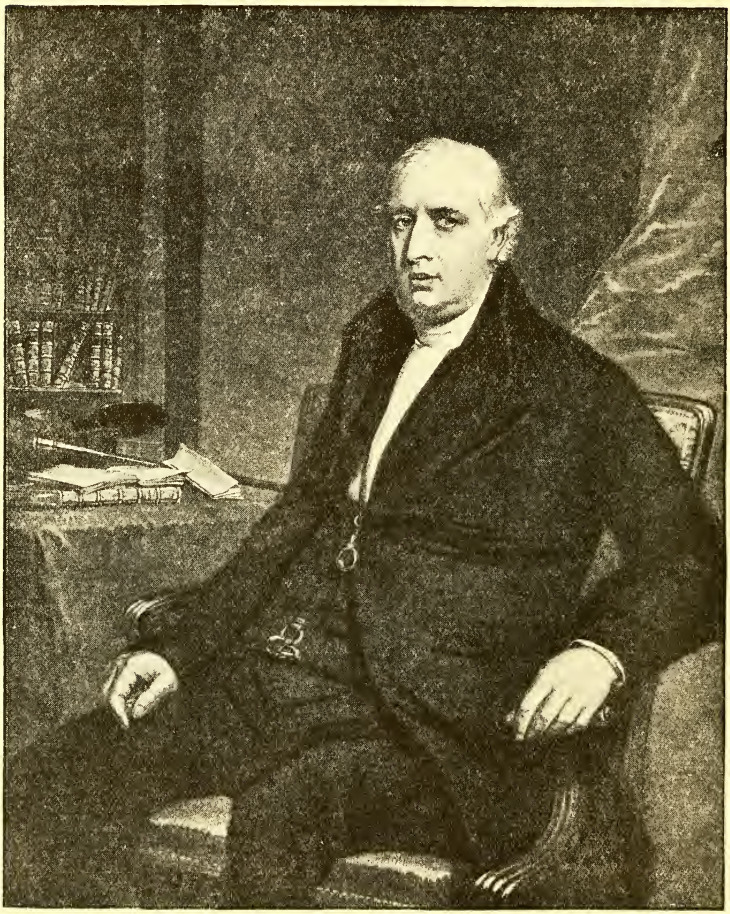
(1) The Rev. John Thomson was minister of the Presbyterian congregation in the parish of Carnmoney for 62 years, and cousin of the Thomsons of Jennymount. He died 23 March, 1828, aged 87 years. His wife, Jane, was a daughter of the Rev. William Laird, minister of the Third Presbyterian congregation in Rosemary Street, Belfast, who died in 1791, his funeral sermon being preached by the Rev. James Bryson, afterwards of the Fourth congregation in Donegall Street. He was succeeded by the Rev. Sinclair Kelbourn, of volunteer fame.

I will describe first the outlet from Donegall Street towards Carrickfergus as it appeared to me at that time and during some years after. Walking from the house in Waring Street you came to Donegall Street, where the Exchange building and Assembly-rooms appeared to me a very large building. It was originally erected by the Marquis of Donegall, at his own cost, and granted to the town free, so long as it should be used as the public Exchange and News-room. When the town extended, this building was considered insufficient, and the present Commercial Buildings were erected by a joint-stock company to replace it, and it was accordingly surrendered to the present Marquis. Some time after, it was occupied as the Belfast Bank, and so continues, but its appearance has been much changed. It had open arches along the front of the basement, and for half the frontage to North Street and Donegall Street with iron railed gates. In the inner area the merchants met to transact their business. Behind was the news-room, and above was a large assembly-room. The site of the Commercial Buildings, immediately opposite, was then a row of low, ruinous houses, some of them thatched with straw, extending from Sugar-house Entry to Bridge Street. There was a great desire on the part of many of the inhabitants that Donegall Street should be extended through this lot to High Street, in a straight line with the former street, and the Commercial Buildings erected between it and Bridge Street: but it was found there was no authority to undertake so great a transaction.

DONEGALL STREET AND THE BROWN LINEN HALL.
From a Drawing by T. M. Baynes.

Passing up Donegall Street on the left hand, we come to the Brown Linen Hall, a square plot of enclosed ground, which yet exists unused, just as in these early times. It is, and was, furnished with many small, raised platforms, on which the buyers stood, while the sellers held up to them the webs of linen they wished to sell. After examination, the bargain was struck; or, if not, the seller took his articles to the next platform, and so on. This was the usual process in those days of buying and selling linens over all Ulster, and the merchants and their servants rode on horseback continually

from one market town to another. On the opposite side of this street, immediately after passing Talbot Street (which is not materially altered), stood the Parish Church, St. Anne's, just as it still remains, but there were no school



Rev. William Bruce, d.d.

buildings attached as now; and the large house in front, next Talbot Street, was the residence of the Vicar for the time being. Rev. William Bristow was Vicar that year (1808), and died then, having been incumbent from 1772. After

passing this church we come to Academy Street, so named because the Belfast Academy occupied most of the west side of the street—a large plot of ground extending to what is now York Street, and fronting Donegall Street. At the west corner was a large house, the dwelling of the principal of the academy. At this time the Rev. William Bruce, D.D., resided there as principal, and the schools were well attended. Dr. Bruce was also minister of the First Presbyterian (Unitarian) meeting-house in Rosemary Street, and we were members of his congregation. The site has now been sold, and the academy removed to new buildings at Cliftonville.

York Street comes next. It did not then exist as a street, but only as an opening to the rere of McCracken's cotton mill, in York Lane, and to the offices and stores of the Stevensons (linen merchants), who lived in the large house now known as the Queen's Hotel, extending from Donegall Street to York Lane. We now pass the house,[1] then the residence of John McCracken, behind which was his cotton mill, extending back to York Lane, which is still standing, but not as a cotton mill. Opposite to this was the Belfast Foundry, the property of Messrs. Greg & Boyd, and managed by an extraordinary clever man, Job Rider.[2] In front of us, looking up Donegall Street, we come to the buildings of the Belfast Charitable Society, standing on a large piece of land granted by the Marquis of Donegall, as an endowment from him for ever, on condition that it should be conducted as an establishment for the relief of the aged and infirm poor inhabitants of the town, and for the education and support of poor orphan children. The nucleus of this institution was formed in the year 1756, when a number of the inhabitants formed themselves into a society for the purpose of affording relief to the poor of the town, as there was then no Government provision for this purpose, nor for many years after.[3]

This system for the voluntary assistance of the poor was continued during some years until 1 August, 1771, when the foundation-stone of the present building was laid by Stewart Banks, Sovereign of Belfast, with an inscription on it, stating, among other things, that "Arthur, Earl of Donegall, granted to it eight acres of land in perpetuity, on a part of which this building is erected." The building was not completed until December, 1774, when the proper number of inmates was admitted, and the Bill of Incorporation was then passed. It has thus continued ever since a really useful institution. Of course, since the establishment of the Poor-law Unions, this charitable society does not assist casual poor, but the house is fully occupied as a retreat for

(1) Now Donegall Street.

(2) Job Rider was a celebrated maker of clocks at this time. In 1791 he opened a shop at the sign of the Reflecting Telescope in The Shambles, now Corn Market, and advertized himself as coming from London, Dublin, and Hillsborough. In 1801 he removed to 27, High Street. There is a large clock at Ardrie bearing his name and the date, 1806, having been removed there from the meeting-house at Carnmoney, to which place it had been bequeathed by James Bigger.

(3) There is an excellent account of this charity by E. W. Pim, entitled *Sketch of the Rise and Progress of the Water Supply to Belfast, 1805*.

inhabitants who, by misfortune, have been reduced to poverty. Large additions have lately been made to the buildings.

There was a road from thence to the New Burial-ground at the back of the Poor-house (as both were then familiarly called), continued by a narrow pathway to join the New Lodge Road, and on which was Dr. Bruce's farm. There was no Clifton Street, nor road that way to Crumlin nor Antrim. We, therefore, turn to the right along New Barrack Street (now North Queen Street) on the way to Carrickfergus. A short distance up this street were the new barracks, built in 1797, and further on the Artillery Barracks, then just erected. Beyond this was Pinkerton's Row, where stood one of the largest cotton mills of the time, owned and worked by three brothers—Charles, Robert, and Francis Lepper. They were very vain of this mill: and so they might, as it was for many years profitable. A story was told of them, that, some years after, when the brothers Mulholland built their mill at York Street, which was somewhat larger than this one of Lepper's, Charles Lepper, the managing spinner, who was nicknamed "Big Mill," on being told that he would be "Big Mill" no longer, said that he should be so still, went home, and immediately commenced to double the size of their mill. This may be true or not, but it is certain that the works were doubled.

GARDEN HILL, NORTH QUEEN STREET,
THE RESIDENCE OF THE THOMPSON FAMILY (now removed).
From a Photo. by W. Swanston.

Pinkerton's Row led to New Lodge Road, on which were several country houses of merchants, and on to Old Park House, the residence of John Lyons; then to Solitude, that of the Pinkerton family, and thence to the Cave Hill. Returning to the Shore Road, Garden Hill, the residence of Isaac Thompson, storekeeper of the Customs, and father of William Thompson, secretary to the Harbour Board, stood on an elevation which looked over what was called the Point Fields, an extensive range of fields down to the shore of the lough without any building, road, or street. On the opposite side of the road was the residence of John Bell, a Quaker and a cotton spinner, whose mill was in John Street, and uncle of the present family of Bell of Whitehouse; that is, of the late Richard and Jacob Bell. A short way

further, on the same side of the road, was the entrance to Mount Collyer, the residence of Dr. Drummond, minister of the Second Unitarian meeting-house in Rosemary Street, who kept a large boarding-school for boys there.

Mount Collyer,
The Residence of Dr. Drummond (now removed).
From a Photo. by W. Swanston.

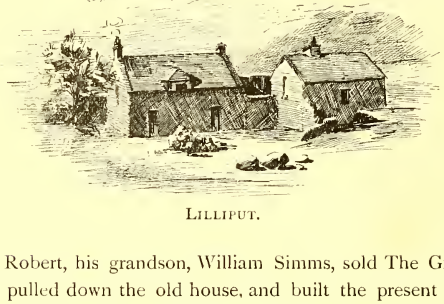
Next came Jennymount, the residence of John Thomson, who was one of the originators of the Commercial Bank about this time—the partners consisting of William Tennant, Robert Calwell, Robert Bradshaw, John Cunningham, and John Thomson. This bank was some years afterwards incorporated

Castleton, the Residence of the Thomson Family (now removed).
From a Photo. by W. Swanston.

with the Belfast Bank as a joint-stock company, and is now known as the Belfast Banking Company, and John Thomson, second son of the above, became one of its first managing directors. The old house has long since

been pulled down, and the present large structure [1] took its place, under the name of Castleton.

At Lilliput [2] the road descended to the shore of the lough, and proceeded along its banks a distance of three miles without a house, the sea washing the road on the right all the way. The Grove [3] adjoined Jennymount, and then the residence of William Simms, whose only daughter, having married James Cunningham, was the mother of Anne Cunningham, late of Macedon, and of her sister, Mrs. James Thompson, of that place. On the death of William Simms



LILLIPUT.

and his son Robert, his grandson, William Simms, sold The Grove to John Sinclair, who pulled down the old house, and built the present house on the same site. On the death of John Sinclair, it was sold to Francis Ritchie. Bounding The Grove on the north, Buttermilk Lane runs between it and Skeig O'Neill, being one of the roads to the old deer park of Lord Donegall, at foot of the Cave Hill, to which favourite hill it was the nearest road from the town, and much more resorted to then than now, as it was quite open and free, and almost the only recreation ground of the people.[4] Skeig O'Neill was the residence of the Wolsey family; and on their departure to live in Dublin, the late James Steen, provision merchant, became the owner, and died there. The house was built by William Magee, son of James Magee, the printer in Belfast. It is now removed.

(To be continued.)

[*Several inaccuracies and omissions must of necessity appear in this paper, where so many names and places are recorded. The editor will feel obliged if subscribers will remedy these defects, so that a final note will embody them.*]

(1) Now pulled down, and the grounds made into small streets.

(2) This was the residence of Miss Thomson, one of the Jennymount family, and subsequently occupied by David Manson, the celebrated schoolmaster.

(3) In 1807 James Carson was in occupation of The Grove, and is described of that place in Carnmoney churchyard. His nephew, William Carson of Jordanstown, was married to Martha Bigger. James Carson died 24 Oct., 1837; a lengthened laudatory inscription is on his monument.

(4) Several of the great volunteer reviews were held here.

The little City of Bright, County Down.

By the Rev. JAMES O'LAVERTY, P.P., M.R.I.A., Holywood.

THE *Tripartite Life of St. Patrick*, which was written before A.D. 1000, from documents which have long since perished, relates that St. Patrick, after his unsuccessful missionary tour to convert Miliuc, his former master, returned to Saul There having remained a short time with Dichu, son of Trichem, the chieftain of Saul, he set out on another missionary tour to convert Dichu's brother, Ross, or Rus, who dwelt at Bright, about five miles from Saul. The *Tripartite Life* relates the event in these words: "Then Patrick went from Saball [Saul] southwards that he might preach to Ross, son of Trichem. He it is that dwelt in *Derlus*, to the south of Dun Lethglaisi [Downpatrick].—A small city [*cathair becc*] is there to-day—namely *Mrechtan* (1) [Bright]—where is bishop Loarnn, who dared to blame Patrick for holding the hand of the boy who was playing near his church." The same narrative is given in almost the same words in an ancient homily preserved in the *Leabhar Breac*, but in it the name of the place is more correctly written *Brechtain*. The words are: "Patrick went afterward to [*recte* from] Saball southward to preach to Rus, son of Trichem. It was he that dwelt at Derlus to the south of Dun Lethglaisi. There is a small city [*cathair becc*] there to-day and Brechtain is its name; there is bishop Loarnd." The little city is described in both documents as *Derlus*. This word Dr. O'Donovan, in his *Notes to the Annals of the Four Masters* and in his *Supplement to O'Reilly's Irish Dictionary*, explains as "a strong fort," and adds that it has assumed in modern times the form *Thurles*. The learned Franciscan Colgan, in his *Lives of St. Patrick*, translates *cathair becc* into the Latin form *cavitatula*.

There cannot be the least doubt that *Brechtain* is the modern Bright; for variations of the ancient name have been preserved in comparatively modern documents. John de Courcy, about 1178, confirmed the church of *Bricht* to the See of Down. Shortly afterwards Malachy III., Bishop of Down,

(1) This is a mistake for *Brechtain*, which is the word used in the homily. The mistake is obviously that of a copyist, who met the word in some sentence where the initial B was eclipsed by M, according to the rules of Irish grammar. Thus in the sentence, "I was in Bright" (*Do chideas i mBrechtain*), the two last words are pronounced not *ee Brechtain*, but *ee Mrechtain*, the initial B being eclipsed by M, because the preposition *i* precedes it.

annexed it under the name of *Brichten* to the abbey of Down; and James I., by charter, united the rectory of *Bright, alias Bratten*, to his newly-created Deanery of Down.

The churchyard of Bright is about five or six perches south of the public road, and is approached by an avenue leading from that road. On the west side of the avenue was formerly a mound, or high bank of earth, probably artificial, which my father, in whose farm the land around the churchyard was, removed about sixty years ago; he also opened an ancient trench on the eastern side of the avenue. During the summer of this year, my brother carted off for agricultural purposes the contents of some perches of that trench. It was found to be some five feet deep and twelve feet broad, and its contents consisted of a rich earth mixed with charred wood, sea shells, and the bones of horses and horned cattle. I visited the place; but as every person was engaged then at the harvest, I could obtain the assistance only of an old man, who, by a crow-bar, ascertained for me the extent of the trench. It extended from the avenue in an easterly direction through my brother's field, and continued in a straight line until it met the northern end of a rocky cliff in the adjoining field in Miss Murphy's farm. On the southern extremity of that cliff is a piece of level ground about two hundred feet in breadth, across which we ascertained there extends a filled-up trench of the same depth as the other trench. This trench connected that rocky cliff with a high and rapidly-sloping cliff, which bounds my brother's field on part of the east side, on the whole of the south, and part of the west side as far as the wall of the churchyard. The cliff continues round the west side of the churchyard until it reaches the site of the earthen mound, which was on the west side of the avenue until removed by my father about sixty years ago. Here, then, was a naturally strong place, surrounded for the most part by rapidly-sloping high cliffs, and where these ceased the level ground was fortified by trenches. The enclosed space, now occupied by the church graveyard and fields, contained about four Irish acres. This, doubtlessly, was "the small city of Brectaim," or Bright; and when the tops of the cliffs and inner sides of those trenches were strengthened by a high palisaded earthen wall, the *cathair becc* of Rus, son of Trichem, might justly be described as a *Derlus*, or strong city. All traces of the houses have disappeared; but "Fairy-Millstones," the little circular stone discs that weighted the ends of the spindles, are frequently found on the site, testifying that linen was the staple manufacture of "the little city."

Among the Irishmen of his day few were more distinguished than Ross, son of Trichem, one of the poet-judges of Ireland. St. Patrick had such influence with the Irish that he induced them to remodel their ancient laws in conformity with the doctrines of Christianity; and in the year 438 a commission of nine persons—three kings, three bishops, and three poets—

arranged the Senchus Mor, a code so revered that the Brehons were not authorized to abrogate anything contained in it; and it maintained its authority among the native Irish until the beginning of the seventeenth century, or for almost twelve hundred years. One of the poet-judges was Ros, son of Trichem, who, in an ancient commentary on the Senchus Mor, is described as *Ros, sai Berla Feini* ("Ros, a doctor of the Berla Feini"), which was the dialect in which the ancient laws were written.

The *Glossary of Cormac* (who died A.D. 903), treating of the word *Noifis* ("the knowledge of nine"), another name for the great code the Senchus Mor, gives the following quatrain, which enumerates the three kings, the three bishops, and the three poets, its legislators:

Laegairi, Corc, Dairi dur,	Laeghaire, Corc, Dairi the hardy,
Patraic, Breneoin, Cearnach coir,	Patrick, Benen, Cairnech the just,
Ross,[1] Dubthac, Fergus cofheib.	Ross, Dubhthac, Ferghus, with science.
IX. Sailge sin Senchais Moir.	These were the nine pillars of the Senchus Mor.

It is said that Ros, son of Trichem, having become a cleric, was appointed Bishop of Down.

(1) Ross, son of Trichem, seems to have been a Brehon; and as the office was at that period hereditary, his brother Dichu may have occupied the same position in Saul, which would explain why St. Patrick and his companions were, as strangers found in the country, brought before him as the nearest magistrate.

The Royal Residence of Rathmore of Moy-linne.

With Notes on other Early Earthworks in Ulster.

By Captain R. G. BERRY.

(Continued from page 19, vol. v.)

SIR SAMUEL FERGUSON thus mentions the importance of this battle:

"It was here [Uladh] the influence of the bards longest survived after their dissolution at Dromceat, and here the final struggle between the old and new systems was determined, on the field of Moyra, . . . the scene of the greatest battle, whether we regard the numbers engaged, the duration of the combat, or the stake at issue, ever fought within the bounds of Ireland. For beyond question, if Congal Claen and his Gentile allies had been victorious in that battle, the re-establishment of old bardic paganism would have ensued."

In the fight, Congal Claen received his death wound and Sweeny became mad.

The cause of his madness is an offence against an ecclesiastic. Saint Ronan is engaged in constructing a church, without permission, in Sweeny's territory. Sweeny rudely interrupts the work, and casts his javelin at the bell in the hands of the saint. The shaft of the javelin springs high in the air, rebounding from the bell, which is unharmed. Then the holy cleric prayed—"As high as the shaft of thy javelin, mayest thou thyself be raised in air."[1]

To the battle went—

> "The standard of Suibhne, a yellow banner,
> The renowned king of Dal Araidhe,
> Yellow satin, over that mild man of hosts,
> The white-fingered stripling himself in the middle of them.
>
> . . . . . .

"With respect to Suibhne, the son of Colman Cuar, son of Cobhthach, King of Dal Araidhe, we shall treat of him for another while. Fits of giddiness came over him at the sight of the horrors, grimness, and rapidity of the Gaels; at the looks, brilliance, and irksomeness of the foreigners; at the rebounding furious shouts and bellowings of the various embattled tribes on both sides, rushing against and coming into collision with one another. Huge, flickering, horrible aerial phantoms rose up, so that they were in cursed, commingled crowds tormenting him; and in dense, rustling, clamorous, left-turning hordes, without ceasing; and in dismal, regular, aerial, storm-shrieking, hovering, fiend-like hosts constantly in motion, shrieking and howling as they hovered about them [*i.e.*, *about both armies*] in every direction to cow and dismay cowards and soft youths, but to invigorate and mightily rouse champions and warriors; so that from the uproar of the battle, the frantic pranks of

(1) Congal.

the demons, and the clashing of arms, the sound of the heavy blows reverberating on the points of heroic spears and keen edges of swords, and the warlike borders of broad shields, the noble hero Suibhne was filled and intoxicated with tremor, horror, panic, dismay, fickleness, unsteadiness, fear, flightiness, giddiness, terror, and imbecility ; so that there was not a joint of a member of him from foot to head which was not converted into a confused, shaking mass, from the effect of fear, and the panic of dismay. His feet trembled, as if incessantly shaken by the force of a stream ; his arms and various edged weapons fell from him, the power of his hands having been enfeebled and relaxed around them, and rendered incapable of holding them. . . . . When he was seized with this frantic fit, he made a supple, very light leap, and where he alighted was on the fine boss of the shield of the hero next him ; and he made a second leap and perched on the vertex of the crest of the helmet of the same hero, who, however, did not feel him,[1] though the chair on which he rested was an uneasy one. Wherefore he came to an imbecile, irrational determination, namely, to turn his back on mankind, and to herd with deer, run along with the showers, and flee with the birds, and to feast in wildernesses. . . . . And he continued in this terrible confusion until a hard, quick shower of hailstones,—an omen of slaughter to the men of Erin,—began to fall, and with this shower he passed away like every bird of prey ; as Suibhne said in another place :

> ' This was my first run,—
> Rapid was the flight,—
> The shot of the javelin expired
> For me with the shower.' " [2]

" As she knelt, light-wafted o'er the green,
In shadow of a passing cloud, was flying Sweeny seen.
Whom when, at first, Lapinda knew, her cheek, so pale but now,
And all the veil allowed to view of neck and marble brow,
Grew red with shame. But Congal said,
' Although the assembled host
Have seen him fly, yet scorn him not, nor deem thy brother lost,
More than his Chief, who also fled.'
. . . . . .
' Sister,' said Sweeny ; and he came, with light foot, gliding nigh ;
' I come not hither as *he* comes, in sight of home to die.
My day, indeed, is distant yet : and many a wandering race
Must I with wind and shower maintain ; and many a rainbow chase
Across the wet-bright meads, ere I, like him, obtain release
From furious Fancy's urgent strings, and lay my limbs in peace.
Lo, all is changed. In Brigid's cell thou, now, a close-shut nun,
That were the assemblies' pride before. I, with the clouds and sun,
And bellowing creatures of the glade, for comrades of my way,
Roam homeless ; I, that was a king of thousands yesterday.'
. . . . . .
Even as he spoke, soft-rustling sounds to all their ears were borne,
Such as warm winds at eve excite 'mongst brown-ripe rolling corn.
All, but Lapinda, looked : but she, behind a steadfast lid,
Kept her calm eyes from that she deemed a sight unholy, hid.
And Congal reck'd not of the shape that passed before his eyes
Lived only on the inward film, or outward 'neath the skies.
. . . . . .
It passed. Light Sweeny, as it passed, went also from their view.[3]

(1) It was the ancient belief in Ireland, and is still in some of the wilder mountainous districts, that lunatics are as light as feathers, and can climb steeps and precipices like the somnambulists.

(2) *Battle of Magh-Rath.* Translated by John O'Donovan.

(3) *Congal.* By Sir Samuel Ferguson.

And up and down the land he roams, and in his simple-hearted way addresses the trees, the birds, and wild creatures of the forest.

'Horned one that bellowest down thro' the dale,
Sweet to me your ranting roar borne upon the gale;
Home-sweet the melody where'er my path may lie,
Below in meadows wandering, or up in mountains high.'

On he passes, addressing the wood and its individual trees; finally he wails—

'But full of creatures beautiful, green, leafy, though ye be,
I wander 'mongst you, oh ye woods, in endless misery!'" [1]

A.D. 665—Maolcaoich, son of Scandal, chief of the Cruithne of the race of Ir, died. He was brother to Congal Claen.

A.D. 680—Cathasagh, son of Maoldun, chief of the Cruithne, slain by the Britons at the battle of Rathmore of Moylinny.

Cathasach, above-mentioned, King of Dalaradia and Ulltan, son of Dicholla, a prince of the Picts of Dalaradia, leaguered with the North Britons and Saxons, or, as Bede puts it, with "Eegfrid rex Nordanhymbrorum," and a great army under Bertus, an experienced commander, was sent out of Britain to invade Ireland. The English and Dalaradian armies united at Rathmore, and started to pillage the surrounding countries, reducing the inhabitants to great extremities. They were eventually met and driven back, and the chiefs of the northern Hy-Nials defeated the united armies at the great battle of Rath-Mor Magh Line, and both Cathasach and Ulltan were amongst the slain. This invasion seems to have been a breach of faith on the part of the English king; as Bede, speaking of it, says: "Bertus miserably ravaged that innocent nation, which was a most friendly ally to the English." [2]

A.D. 690—The Dalaradians spoiled the Cruithne and Ultonians *(Annals of Ulster)*.

A.D. 696—Aodh Aired, chief of Dalaradia, slain at Tulach-Garaisg in Farney.

A.D. 700—Fianan, son of O Dunchadha, King of Dalaradia, was strangled *(Tigernach)*.

A.D. 706—Cucuarain, King of Cruithne and Uladh, was slain by Fionnchu O Renain.

In Dr. Reeves's list of the kings of Ulster,[3] the following account of this king is given: "Cucuaran, son of Dungaill, brother of Congall Claen, reigned five years, and was slain by Sgannlann Finn O Rabhan of Dalriada."

A.D. 725—Battle of Murbholg, between the Cruithne and Dalriadians. Keating says the Picts were defeated with great slaughter, and driven out of the field.

A.D. 771—Battle between the Dalaraidhe at Sliabh Mis (Sleamish), wherein was slain Nia, son of Cucongatta.

(1) *Congal.* By Sir Samuel Ferguson.
(2) Keating's *General History of Ireland*, and Reeves's *Ecclesiastical Antiquities.*
(3) *Ecclesiastical Antiquities.*

A.D. 778—Battle of Dumha Achidh, between the Dalaraidhe, in which Focarta O Conalta was slain.

A.D. 787—Bresal, son of Flathrai, Lord of Dalaraidhe, died.

Tomoltach, son of Innreachtach, King of Uladh, after a reign of two years, was slain by Eochaidh, son of Fiachna. The *Annals of Ulster* at 789, and the *Annals of Inisfallen* at 776, represent Tomoltach, son of Innreachtach, as King of Dalaraidhe.[1]

"Eochaidh, son of Fiachna, had twelve sons by his principal wives, and twelve sons by his concubines." One of these was Dunchadh, son of Eochaidh, from whom are the Clan Dermod mac Dunchadh mic Eochaidh mic Fiachna.

The name Clandermod (the clan of Dermod) was primarily used in a civil sense, and was applied, at the commencement of the seventeenth century, to a small district, styled a cinament, consisting of the eight townlands which form the north-east portion of the barony of Upper Masserine.

A.D. 822—Eochaidh, son of Breasal, Lord of Dalaraidhe-an-tuaisceirt (North Dalaraidhe), was slain by his own people.

A.D. 823—Maolbresail, son of Ailill Cobha, Lord of Dalaraidhe, died. He was King of Ulster for six years.

A.D. 827—A victory obtained over the Danes by Lethlobar, son of Longsegh, King of Dalaraidhe. In 855 Lethlobar was advanced to the kingdom of Uladh, over which he reigned sixteen years, and died at a good old age A.D. 871.

A.D. 831—Cionaidh, son of Ethach, Lord of Dalaraidhe-an-tuaisceirt (North Dalaraidhe), was slain by the Kinel-Owen. The *Annals of Ulster* dates this incident 848, and *Annals of Inisfallen* 835.

In 831 Connor was devastated by the Danes of Lough Neagh.

A.D. 892—Muredhach, son of Maoletigh, Lord of Dalaraidhe, slain in battle of Rath-ero.

A.D. 896—Muredhach, son of Muretegh, King of Dalaraidhe, slain in battle *(Annals of Ulster)*.

A.D. 899—Muretegh, son of Lethlobhar, King of Dalaraidhe, died *(Annals of Ulster)*.

A.D. 904—Bec Ua Lethlobhar, Lord of Dalaraidhe, died. He was called "the renowned chief of Tuaigh-Inver" (*i.e.*, the mouth of the Bann), for what reason I cannot ascertain.

A.D. 912—Loingsegh Ua Lethlobhar, Lord of Dalaraidhe, defeated at the Fregabhail by Niall, son of Aodh Finnliath, King of Ailech. His brother Flathrai Ua Lethlobhar fell in this battle. Another battle was fought between the same parties at Carn-Eirinn,[2] where Loingsegh was defeated. He was king over Uladh for seven years, and died 931.

(1) He reigned over Ulster for ten years, and was slain by his brother Cairioll A.D. 807.

(2) The hill of Carnearny, in the parish of Connor, is called Carneirin in the Inquisition of 1605 *(Ecclesiastical Antiquities)*.

A.D. 941—Ceallach, son of Bec, Lord of Dalaraidhe, was slain in Oentribh (Antrim).

A.D. 960—An army was led by Flaithbhertach O Conchobhair, King of Ailech, into Dalaradia, which plundered the city of Connor, until the Ulidians assailed him and slew him, with his two brothers, Teigne and Con, and many others with them. After this, Connor appears to have fallen into the hands of the Northmen; for in 968 or 970 "an army was led by Artgal, son of Madudan, King of Ulidia, against the Danes, so that he laid waste Connor upon them, and very many were left slain with him." But in the list of Kings of Uladh he lives longer; for there we have "Ardgal, son of Madagan, reigned seven years, and was killed by Donall of Cnodhbha in the defeat of Cill Mona, A.D. 976."

A.D. 977—Lethlobhar Ua Fiachna, Lord of Dalaraidhe, was slain.

A.D. 985—Flathri Ua Loingsigh, Lord of Dalaraidhe, was slain by his own people.

In the year 1003 a battle was fought between the men of Ulidia and Tyrone, at a place called Craobh Tulcha (Crew Hill), in which the Ulidians were defeated with dreadful slaughter. Donnell O'Lynch, Lord of Dalaradia and rig-damna of Uladh; Eochaidh, son of Ardgal, who had reigned over Uladh for thirty-five years, and his two sons, were slain in this battle; and on the side of the Kinel-Owen fell Aedh O'Neill, heir-apparent to the sovereignty of Ireland, in the twentieth year of his age.[1]

A.D. 1004—Brian (Boroimhe), son of Cennetigh, marched with an army from Armagh to Dalaradia, and received hostages of Dalaraidhe and Dalpatach. The *Annals of Inisfallen* tells us of "an assembly of the Irish, as well Strangers as Natives, from the limits of Slieve Fuaid, with Brian, son of Kennedy, to Armagh, and Rath-mor of Moyline in Ultonia, to receive hostages of the men of Tirconnell and Tyrone. The O'Neills and O'Donnells would not recognise Brian as King of Ireland, and refused their hostages; so the next year, 1005, Brian, son of Cennetigh, proceeded with an army to exact hostages as far as Tirconnell and Tirone. Thence he passed across Fertais-Camsa[2] into Dalriada, Dalaradia, Ultonia, and Conallia Muirtheimhne."

Dalaradia and Uladh were two separate kingdoms, and the King of Dalaradia may, or may not, have owned the King of Ulster his superior; consequently, when the King of Ulster happened to belong to a different family to that of the King of Dalaradia, there was often strife as to which of the two should be chief. If the King of Dalaradia won, he invariably assumed

(1) Reeves's *Ecclesiastical Antiquities* and Watson's *Glenavy*.

(2) Feartas-Camsa, the Crossing of Camus, lay on the Bann, near the old church of Camus. An ancient historical tale, entitled *Triumphs of Congall Clairingneach*, speaks of it as near "the Cataract of Craobh," now the Cutts; and Dun-da-Bheann, "the fort of the two peaks," now the mound of Mount Sandal.

the provincial title. Niall, son of Eochaidh, was descended from Heremon. He reigned forty-seven years, and aspired to be ard-rig of Uladh. Dornhnall, son of Loingsech, Lord of Dalaraidhe, was descended from Ir, and a representative of the proud Clanna Rury.

In those days, chiefs paid rent to the chief who was their immediate superior, and in return received a present. To refuse this present was tantamount to rebellion.

Donnall either refused this present, or, in answer to the provincial king's demand for rent, replied that he owed him none; with the result that, in A.D. 1015, a battle was fought between the Ulidians and Dalaradians, in which the latter were defeated, and Donnall slain.

A.D. 1046—Conchobhar Ua Loingsigh, Lord of Dalaraidhe, slain by the son of Domhnall Ua Loingsigh, in Leinster.

A.D. 1065—Domhnall Ua Loingsigh, Lord of Dalaraidhe, slain by the people of O Meith.

A D. 1070—Hua Eochaidhen, King of Dalaraidhe, slain by his own people *(Annals of Ulster)*.

A.D. 1095—A battle was fought at Ardachadh, between the Dalaraidhe and Ulidians, in which the latter were defeated. Here, again, we have another of these battles between the provincial king and one of his sub-chiefs. At this time Donnchadh, son of Donnsleibhe O Hoey, was King of Uladh; but, although defeated by the Dalaradians, he was apparently able to hold his own against them, as he was not taken until 1100, when he was blinded by Donnchadh Ua Loingsigh. Now, Fionnchas Ua Loingsigh was King of Dalaradia when this battle was fought, and was slain by Niall O Lochlain in 1113. As Donnchadh Ua Loingsigh succeeded him, we may presume he was tannist of Dalaradia when he blinded the King of Uladh.

Donnchadh succeeded as King of Uladh and Dalaraidhe, but he did not long enjoy his sovereignty, as in the same year (1113) he was expelled from the government by Donnall O Loughlin, and the authority divided between Aodh Ua Mathgamhna and Niall Mac Duinnalebhe. Donnchadh died the following year (1114).

A.D. 1130—Aodh Ua Loingsigh, Lord of Dalaraidhe, slain in battle.

A.D. 1141—Domhnall Ua Loingsigh, Lord of Dalaraidhe, slain by the Cruithne.

A.D. 1156—Ua Loingsigh, Lord of Dalaradia, slain by the Kinel-Owen.

A.D. 1158—Cuuladh, son of Deoradh O Flinn, Lord of Hy-Tuirtre and Dalaraidhe.

Here we have a new family succeeding to the chieftainship of Dalaradia The O Flinns were descended from Colla Uais, of the race of Heremon, and their territory originally lay on the west side of the Bann and Lough Neagh, and comprehended a considerable portion of the modern baronies of

Dungannon : from thence they were pushed north to Loughinsholin. At an early date they crossed the Bann, and settled in the present baronies of Upper and Lower Toome, giving this tract of country their tribal name of Hy-Tuirtre.

It will be noticed that intermittent war had been going on for more than a century between the Kinel-Owen and the Dalaradians—the remnants of the old Ruderician stock. About this time the Kinel-Owen seem to have nearly exterminated the race of Rury ; and, to make their subjection conclusive, the Kinel-Owen gave the chieftainship of Dalaradia to a chief of their own tribe; namely, Cuuladh O Flinn. So complete was the ruin of the old Ultonian stock, that they seem not to have been able to resent the insult; and Cuuladh, after holding the chieftainship of Dalaraidhe for two years, died, still in possession of it, in 1158. He probably lived amongst his own people.

As Carraighe O Flinn, Cuuladh's successor, did not hold the sovereignty of Dalaradia, we may presume that the Dalaradians had mustered sufficient force to keep him out, and probably elected a chief of their own; for in 1177 John de Courcy slew Domhnall, son of Cathusagh, Lord of Dalaradia.

The Kinel-Owen invaded Dalaradia again in 1189, but were defeated by the English and Irish of Dalaradia; and Murtogh O Loughlain was slain in the battle. And, the same year, we find the English marching against Aodh O'Neill at Larne ; so, in the first battle, they probably cut off the retreat of the Kinel-Owen.

In Anglo-Norman records Henry III. is found, at the year 1244, applying to the Princes of Ireland for aid against the Scotch ; and, amongst others, O Flinn Rex de Tuerteri is mentioned. Again, in 1275, M. O Flinn, Rex Turteiriae, and five other chieftains, addressed a letter to Edward, exculpating themselves from the blame of rebellion.

In 1314, when Edward II. required the Irish chiefs to infest the Scotch, and aid him at Bannockburn, he named "Eth Offlyn Dux Hibernicorum de Turtery."

After Bruce gained the battle of Bannockburn, the discontented Irish chieftains, headed by Donnell O'Neill, offered the ardrigship of Ireland to Robert Bruce.

Edward Bruce, "utterly discontented with the patrimonial earldom of Carrick, and finding many of the Scotch chivalry, who were flushed with their recent victories over the English and eager to win rich earldoms in a new land, asked, and easily obtained, the consent of the king 'to gadre hym men of gret bounté,' and lead them into Ireland." [1]

Edward Bruce and his army of 6,000 sailed from Ayr in 300 ships on the 25 May, 1315, and landed at Larne, where he was attacked by an armed

(1) *Ulster Journal of Archæology*, vol. v. (old series).

muster of the English from Carrickfergus. Having repulsed this attack, in Barbour's words—

"Thai tuk to consaill that thai wald
Thair wayis toward Coigneris hald;
And herbery in the citè ta,
And than in gret by thai haf-don sua;
And raid be nycht to the citè.
Thai fand thair of wictat gret plentè;
And maid thairn rycht merycher;
For all traist in the town thai wer."

On the approach of the Scotch army, the Bishop of Connor fled to Carrickfergus. At this time Connor was a town of considerable importance.

From Connor, the army marched southward to Rathmore, and burned it. The *Annals of Connaught* gives the following account of this incident:

"Edward, son of Robert Bruce, Earl of Carrick, came to Ireland, in the lands of Ulster, in the north, a fleet of 300 ships his number, so that the heroes of valour and fight of all Ireland, in general, both Gall and Gael, shook and trembled. And he soon plundered the best part of Ulster: and he burned Rathmore of Moylinny."

Rathmore was never re-occupied.

Shortly after this event, the name Dalaradia fell into disuse, and was replaced by Clannaboy.

As Yellow Hugh's star rose higher, its lustre o'ertopped the fading glory of the sun of the children of Rury, which had already set. When at its highest point, the brilliant brightness of the glory and mystery which surrounded Clan Rury so suffused the story of the time with heroic light, that even the afterglow, descending to our day, gives us cause to wonder.

NOTE.—The historical sketch is chiefly from Reeves's *Ecclesiastical Antiquities of Down and Connor and Dromore*. Those quotations, the authority for which is not given above, are also from the same work.

The Ulster Volunteers of '82: their Medals, Badges, Flags, &c.

(Continued from vol. v., page 23.)

In order to make this whole subject complete, so far as Ulster is concerned, the Editor requests that all those who have such articles, or any other Volunteer relics, will enumerate and describe them, or entrust the same to him to make illustrations from, when they will be safely returned.

The First Ulster Regiment and Aughnacloy Battalion.

By ROBERT DAY, F.S.A., Cork.

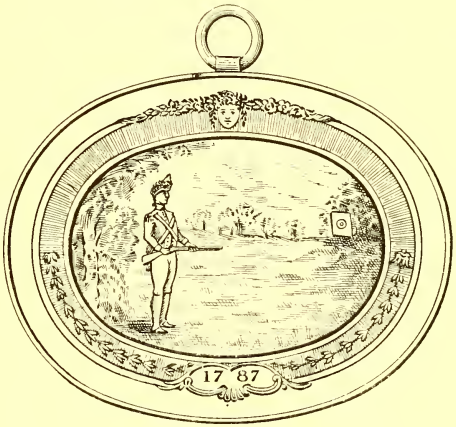
THE FIRST ULSTER REGIMENT.

THE province of Ulster gave its name to six Volunteer regiments; namely, The Ulster Volunteer True Blue Battalion, The Third and Fourth Ulster Regiments, The Ulster Regiments, The Ulster Regiment of Artillery, and The First Ulster Regiment, which had the distinguished honour of having as its Colonel-General the Earl of Charlemont, who was appointed commander-in-chief of the Leinster army. This nobleman and the Duke of Leinster were the foremost figures in the Volunteer movement, and were equally beloved, honoured, and trusted. To quote Barrington:

"In the North the Earl's influence was unlimited, the Irish Volunteers flocked round him as a fortress; the standard of liberty was supported by his character; the unity of the Empire was protected by his loyalty; and, as if Providence had attached him to the destinies of Ireland, he arose, he flourished and he sank with his country."

The beautiful medal shown on following page bears both the name of the corps and that of its colonel, and as a specimen of artistic engraving is, without exception, the finest I have met with. It is oval, of silver, hall-marked, and measures 3 by 2½ inches. Like the Cork Boyne medal, it is made of two engraved plates, raised in the centre, and meeting at the edge, which is protected by a strong rim, with a loop for suspension.

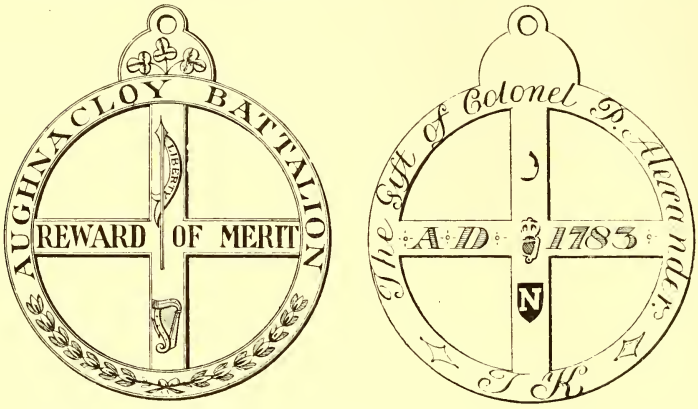
Obv.—Below, two branches of shamrocks, joined at the stems; above, upon a ribbon of three folds, "First Ulster Regt.," and between both, filling up the field of the medal, the inscription: "The gift of the Earl of Charlmont. The best Shot to wear this Prize Medal so long as he shall maintain his superior skill at the Target."



Rev.—An oval garter, on which are two laurel branches, a female mask with flowing hair, and below, "1787"; the whole enclosing a shooting range, with a Volunteer in uniform, under the spreading branches of a tree, preparing to fire at a target.

THE AUGHNACLOY BATTALION.

This is a very original and remarkable silver decoration, Irish hall-marks, 1783, engraved, and made in the form of an Irish cross within a circle. The four spaces between the limbs of the cross are open, leaving the bands that form the cross and circle ⅜ inch wide.



OBV.—Engraved on the circle a wreath of laurel and "Aughnacloy Battalion"; and upon the perpendicular rim of the cross a harp and a banner inscribed with the word "Liberty."

REV.—"The Gift of Colonel P. Alexander, A.D. 1783," and the initials of the recipient, "T. K."

The uniform of this corps was scarlet, faced white. Aughnacloy is in the County Tyrone, about sixteen miles south-east from Omagh.

The Lisburn Fusileers.

BY A. MUSSEN, M.D., GLENAVY.

The accompanying illustration represents a badge which has been in my family since the Volunteer movement in 1782. It is a square brass—an unusual shape, as most badges are oval—with the crowned harp in the centre, and upon two ribbons the motto "Tenax Propositi," and the name, "Lisburn Fusileers." The *Heterogenea*, page 26, contains a poem dedicated by *A Lisburn*

LISBURN VOLUNTEER BADGE.

Volunteer to the *Lisburn First Company of Volunteers*, dated at Lisburn, 6 March, 1780, which contains the lines:

> Now should proud France oppose, or timid Spain,
> Fair Lisburn's sons would freely fight again.
> Her Volunteers are all both firm and true,
> And gallant men as ever triggers drew.
> They would stand forth, maintain our wholesome laws,
> And speak and act, and bleed in Paddy's cause.

The same book, in enumerating the yeomanry of a later date on the Hertford estate, gives their number as 1,000 men—two troops of cavalry and nine companies of infantry, giving the officers and men of the regiment as follow:—Lisburn Cavalry—Marquis Hertford, William Smyth, S. Delacherois, James Fulton; 64 men.

The *Volunteer's Companion* gives the uniform as scarlet, faced blue; and the officer as Lieutenant John Kenby.

Vestry Book of the United Parishes of Ballywalter, Ballyhalbert, and Inishargie, in the Ardes, Co. Down, 1706.

By the Rev. CHARLES SCOTT, A.M.

DURING a short stay in the parish of Ballywalter, I had an opportunity of examining an old vestry book of the united parishes. Such a book is of some interest at the present time, as Parliament has provided for the establishment of parochial and district councils, thus giving an important testimony to the wisdom of our ancestors in thus providing for local government. We see that the parish vestry, as a parochial council, provided not only for the care of the church, but also took charge of the roads and looked after the poor. The following extracts will give instances of its work in each particular.

Ballywalter, Ballyhalbert, and Inishargie, were constituted a union by Act of Parliament in the second year of Queen Anne (1703). This vestry book was evidently begun as the vestry book of the new union. The Act of Parliament, 2 Anne, i., c. 11, provides that "the three Parishes of Ballywalter, Ballyhalbert, and Inishargie (whereof Sir Hans Hamilton is Patron), in the Diocese of Down, shall be united for ever after the death of either of the present Incumbents; and the survivor shall have the Vicaridge of the said three Parishes during his Life, and after his Death, the said Sir Hans Hamilton, his Heirs and Assigns, shall have and continue their Right of Presentation to the said Union; and a Church shall be built in one of the townlands of the Parish of Inishargie, in such a Place for the said Church and

for a Churchyard, as shall be appointed by the Bishop, and convened by the Owner, as aforesaid, at the Expence of the said United Parishes, to be assessed by the Vestry, in the same Manner as the Church of each Parish, if distinct, ought to have been built and repaired; and the said church, when built and consecrated, shall for ever remain the true and only Parish Church of the said three Parishes."

Previous to 1704 the parish church was in Ballyhalbert, the churches of Ballywalter and Inishargie being in ruins. The union was sometimes called St. Andrew's, that being the old name of one of the parishes (Ballyhalbert), and sometimes Kirkcubbin, from the town in which the glebe-house was situated. Ballywalter is sometimes called Whitechurch. Notices of the early history of these parishes will be found in Bishop Reeves's *Ecclesiastical Antiquities*. The patronage, stated in the Act of Parliament to belong to Sir Hans Hamilton, in recent times belonged to the Lord Primate.

The parish of Ballyhalbert gave the title to a prebend in the chapter of Down, the Prebend of Talpestown, or Talbotstown; to which Patrick Hamilton, M.A., was appointed in 1609 by the charter. Cotton states that only another prebendary—John Francis, or France—is known. Harris states "this prebend was taxed at £8. The tithes and lands are now entirely lost." The vicarage was a collative benefice, and the rectory was appropriated to the Primate. Its connection with the chapter has, says Cotton, been utterly severed. The old parish church, with its extensive and well walled-in graveyard, is by the sea, beyond the village of Ballyhalbert.

The old churchyard of Ballywalter, or Whitechurch, is near Ballywalter. It is one of the best cared-for burying-grounds in Co. Down. This is due to the Mulholland family. Lord Dunleath's monument is well worth a visit. There is an old stone in this churchyard, of which one side is broken, which bears the name "Robert Calwel 1663," with the names, "Janet, Margret, Robert, Jean, David and Jean," and the lines "In pietate c . . . semper verit . . . amator invidus mali largus et . . . ece laude orbem splendore polum cineres q . . . beatos fama illustravit mens colit urna tenet."

The old church of Inishargie has been noticed by F. J. Bigger and W. J. Fennell in vol. iv., p. 231.

It was, no doubt, the fact that the parish church of Ballyhalbert was at the extreme end of the union that made it necessary to build a new parish church. A site was found in the townland of Balligan, on the shore of Strangford Lough, at a point nearly equally distant from the towns of Ballywalter, Ballyhalbert, and Kirkcubbin. It is locally called Balligan Church, and is now only used for occasional services. It presents a curious feature in the fact that the vestry-room is built over the porch. It is to the period during which this church was the parish church of the union that this old vestry book belongs. It is inscribed "United Parishes of Ballywalter,

Ballyhalbert, and Inishargie 1706, Vicar John Mercer, Churchwardens John Hamilton, Robert Kilpatrick." The first pages are wanting.

The following extracts and notes will be of more than local interest. I may say that I found the tomb of Vicar John Mercer on the right-hand side of the east end of the old church of Ballyhalbert. His name has been quite lost in the neighbourhood.

ACT OF VESTRY, 1729/30.

"At a Vestry held on Wednesday the 30th of February 1729/30 for the United Parishes of Ballywalter, Ballyhalb[t] and Inishargy the minister and churchwardens and seva of the Parishioners being present it was enacted as follows, the Rev. Edward Mathews Vic[r] Gen[l] of the Diocese of Down being present and consenting Whereas James Bailie late of Inishargie Esq. did mortify the plot of ground whereon the Church of St. Andrew's now stands, And endowed the same with a gleab, and whereas his son John Bailie of Inishargy Esq hass now in his Possession two plots of ground within the Church of St. Andrews one on each side of the west door, for seats for the accommodation of his family, we the subscribers do for ourselves and the rest of the Parishioners declare our full consent, that the said Seats shall forever be possessed by the said John Bailie and his family without any Claim from us or any of us And as far as in our power doe confirm his title to the same

Witness our hand the day and year above written. John Mercer *Vic*
Jn[o] Bailie — David M[c]Cormick } *Church*
Gawn Farris — Tho[s] M[c]Cullan } *Wardens*
Thomas Costella — Done in presence of
Macom Billei — Edw: Mathews: Vic: Gen: of Down"

1749 Church ceiled and porch built
1751 It was enacted that the clerk should have £5
1753 That the "alterpice and Rail and the Pulpit rails" should be repaired
1755 John Hanna Parish Clerk
1759 That the seat at the upper end of the south side of the Church of St. Andrews "being the sate next the pulpet," and being the "sate" where the Rev John Mercer and his family always enjoyed and has now in his possession ——— shall ever be possessed and enjoyed by Mr Mercer & his family & confirm the same for use to Mr Henry Mercer & his sisters for ever —— To be repaired at the expense of Mr Mercer & his family
1768 Signature, For the Rev. Mr. John Mercer, Nich[s] Hamilton
1770 For the Rev. Nich[as] Hamilton W[m] Fraser Minister
1772 Hans Bailie Sexton
1772 John Courtney Minister
1773 For John Courtney Curate of said parish, Nicholas Hamilton, Vicar of D.dee
1775 Wm Frazer for Roger Blackall Minister
Roger Blackall Vicar
1776 Robert M[c]Cormick Curate
1775 New Bible purchased at a cost of £2-5-6
1777 That the sum of £2-0-0 to be paid to William & Mary Gilmore for carrying a female child to the cradle in the Workhouse, Dublin
1779 To finish the leaping-on stone [1] £0-2-8½

The yearly entry was made after this form:

"At a Vestry held on Easter Monday The 7th of Ap[r] 1735 for the United Parishes of Ballywalter, Ballyhalbert and Innishargy y[e] Minister and Churchwardens & severall of y[e] Parishioners being Present it was Enacted y[t] Mr Rob[t] Isaac of Ballywalter Gen[l] & Cap[t] George Matthews of Springvail should sarve as Churchwardens for y[e] Ensuing year

(1) This was, doubtless, for mounting on horseback.

& y^t Alex^r Bell of Springvail & William Reid of Balligy should serve as sid'smen for s^d year & y^t ye severall sums should be apploted and levied on ye said Parishes viz

for Eliments		14	6
for Churchwardens for s^d year		15	0
for William Saul for keeping the Church in repare	1	0	0
for Table Cloath and two Napkins	1	3	0
for John Cork for cleaning ye Church		6	0
	3	18	6

John Bailie
Thos Boyd
James Gay
Jas Reid
John Purs
Alex^r Lyon

Minister John Mercer
Adam Rieed
John Tamson

The following shows the means by which the roads were kept in order:

"30th September 1729. It was enacted that John Baille Esq and Mr Robert Allen of Inishargy should serve as directors for the several highways within the parish of St. Andrew's, and that John Park of Roddans and William Creak of Grange should serve as overseers for the high roads within the Parish of Ballyhalbert and George Wallace of Springvale and John McCormick as overseers for the parish of Ballywalter."

In addition to the care of foundlings and providing coffins for the poor, we often find measures for the relief of the poor; for instance the following:

"1773, 5th October. It is enacted," etc., "which shall be applied to buye Badges for the resident Poor in ye sd Parish which poor entitled to wear such Badges shall be ascertained at some future Vestry to be held in the parish of St Andrews."

for John Courtney curate of sd Parish
Nicholas Hamilton Vicar of Donaghadee"

CHURCHWARDENS.

1706	John Hamilton	Robert Kilpatrick
1729	David McCormick B.hemlin	Thomas McCullan
1730	George Wallace Springvale	Hugh Craig Grangee
1731	John Warnock B.feris	Hugh Brown B.
1732		Robert Bailie
1733	John Bell Whitechurch	Hugh Wilson B.hemlin
1734	Adam Reed Ruragh	John Thompson B.walter
1735	Robert Isaac B.walter	Capt Geo Matthews Springvale
1736	Robert Kilpatrick B.feris	John Hamilton B.halbert
1737	Alexander Caughe Kcubbin	Charles McKee Innishargie
1738	James John B.easboro'	James Todd Balligan
1739	Edward Warnock B.garvan	James Boddan Echlinsvale
1740	Andrew Coffy Portevogy	John Loughlin B.walter
1741	William Beck Fishquarter	Mr Hamill
1742	Hugh Laughlin	
1743	James Shaw Gransha	Hugh Conagher Ballobekin
1744	James Stoope B.halbert	William Raftin B.feris
1745	Nathanel McKea Roureagh	David Beck Ballyay
1746	William McCormick B.walter	Robert Brown Glastry
1747	Hugh Kilpatrick B.hemlin	Robert Boal B.feris
1748	James Allen Nunsquarter	Thomas Gelson Gransha
1749	John Ruthford B.feris	David McKee B.eashurgh

1750	Thomas Hanangton B.obican	Arthur Leish B.walter
1751	James Lavery B.halbert	Thomas Boid B.walter
1752	James Reid B.walter	John Welsh Granshaw
1753	Thomas Filson K.cubbin	John Baird Whitechurch
1754	James Dorrian Rowban	Robert Brain Ganaway
1755	James Ross Granshaw	William Wallace B.feris
1756	Robert Bailie K.cubbin (Caughey)	James White Springvail
1757	John Chachie B.garvin	Samuel Warnock Rowreagh
1758	Henry Brown	Archibald Warnock
1759	John Orr P.vogie	James McClure Gonay
1760	William Boyd Esq	John Matthewes Esq
1761	William Allen I.hargie	William Baillie B.hemlin
1762	William McKee	Robert Orr
1763	Alexander McCormick B.hemlin	John Bell W.church
1764	James Bailie Esq	Hugh Andrews Fishquarter
1765	Henry Moore B.walter	James Spence B.walter
1766	Alexander Martin B.walter	Thomas Shaw Glastry
1767	Michael Corbit B.atwood	William Park Roddins
1768	Alexander Davidson Dunover	Thomas Kennad Jnr B.easbrough
1769	William M Whork B.halbert	Malcom Richey Whitechurch
1770	Thomas M$_{c}$Cracken Q.ayne	James Mones Roureagh
1771	Archibald Scott B.obigan	John McKelvey B.halbert
1772	Robert Orr P.vogie	Thomas McCreedy S.vale
1773	Robert Wallace B.walter	John McKee Beasboro'
1774	Andrew McCormick B.walter	Samuel Gelston Gransha
1775	Robert Marquis Ballypeach	Nevin McKee Whitechurch
1776	Edward Calvert Glastry	John McDowell Gonaway
1777	John Boyd Roureagh	Archibald Scott B.obican
1778	Robert Orr Kirkubbin	Andrew Adams B.walter
1779	Hugh Craig Roddins	Hugh Johnston B.obican
1780	Samuel Coffey B.easborough	James Rolston Gonaway
1781	John Gilliland	Thomas Warnock
1782	Benjamin Bell Glastry	James McCormick B.feris
1783	Robert Loughlin	James Gilmore
1784	James Caughey Roddins	Capt Thomas Helnn B.walter

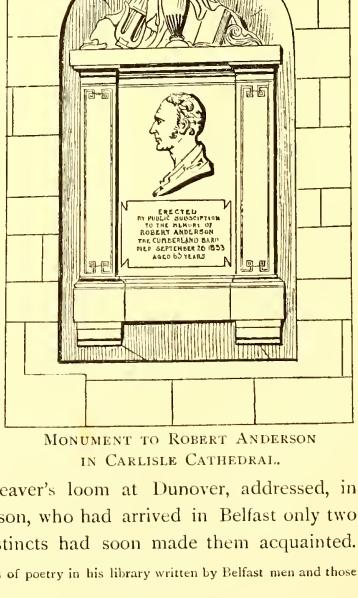
Of these names of the leading people of the parish in the last century, there are no doubt many representatives still. In the old record many names are difficult to make out, and the spelling is sometimes largely phonetic. The old book was taken in charge by the late Canon Edward Lyle, and I understand that it has been properly bound, and is carefully preserved at Kirkcubbin.

Robert Anderson, the Cumberland Bard.

Some Notes on his connection with Belfast and Carnmoney, 1808–1818.

By FRANCIS JOSEPH BIGGER, Editor.

MY first acquaintance with the Cumberland Bard occurred in going through some old family papers, when I found a letter, dated from Carnmoney, June, 1818, and addressed to my grandmother, Mrs. David Bigger, of High Street, Belfast, enclosing an epitaph on the death of her husband. Upon inquiry from relatives and friends, I found that Robert Anderson was a Cumberland man, a cotton-print designer, whom my grandfather had employed in the Carnmoney Cotton Print Works in which he was a proprietor, for about seven or eight years prior to his death in 1818. One thing led to another, until I have accumulated the following facts, which I consider not unworthy of a place in this journal:



Monument to Robert Anderson in Carlisle Cathedral.

In the beginning of the present century, the poetry of Burns had a very definite effect upon the poetic aspirants to fame in our Northern Athens, as Belfast was then called.[1] Ploughman and artizan, merchant and land-owner, each vied with the other in literary study, producing innumerable books, in which merit is more or less conspicuous.

Andrew McKenzie, from his weaver's loom at Dunover, addressed, in 1810, his stanzas to Robert Anderson, who had arrived in Belfast only two years previous: so their poetic instincts had soon made them acquainted.

(1) The writer has over one hundred volumes of poetry in his library written by Belfast men and those hailing from the immediate vicinity of that city.

Anderson returned this compliment in the *News-Letter*, dating it from Carnmoney, 29 October, 1810.

Quite a coterie of poor poets, at this time, published their books of songs and addresses. James Orr of Ballycarry issued a volume in 1805, containing an epistle to Samuel Thomson, the schoolmaster of Carngreine, who, a year later, published his little volume, with many sonnets and epistles. Hugh Tynan, "unnoticed, helpless, and forlorn," in Donaghadee, yet found time to write some sad and reflective poems, which were published in 1803; whilst a few years later, Hugh Porter, a County Down weaver, sent forth his *Poetic Attempts*—not by any means devoid of merit.

Space would not permit to retail one-tenth of the effusions of this era, nor to touch the more scholarly attempts of such as Miss Balfour, who, from her prim ladies' school in Belfast, wrote many fine pieces, and translated with taste much original Irish poetry. Her poem, entitled *Nancy of the Branching Tresses*, tells of Betsy Gray, the County Down '98 heroine, in accents of plaintive beauty, and is, perhaps, the first record of that romantic but tragic episode.

Dr. Drennan wrote his stirring songs at Cabin Hill; and his friend, Dr. Drummond—more pedantic, as became his calling—indited the pompous lines of the *The Giant's Causeway* and *The Battle of Trafalgar*, from the heights of Mount Collyer. Youthful striplings laid their tributes at the Muses' feet. Of these was Thomas Romney Robinson, a youth of fourteen years, who satchelled his books to the old academy in Donegall Street—books scribbled with many poetic fancies, and interleaved with the lad's translations from Ovid's *Metamorphoses* and *Tristia*.

Well might such company and such surroundings further inspire even a Cumberland bard, who bemoans, whilst residing in Carnmoney, the "scenery of a barren country," as compared with the surroundings of Carlisle, the city which gave him birth, and which, after life's fitful fever, received him in her consecrated arms.

I do not mean to give the full details of his life, which have been written by himself as an introduction to his collected works, in two volumes, published in Carlisle in 1820; but only wish to refer to him during his residence in the North of Ireland. I have a volume of his poems, *Ballads in the Cumberland Dialect*, published at Wigton in 1808,[1] which must have been issued on the very eve of his departure for Ireland; for I find a poem, published in this country—*Song, addressed to a young lady*—written in the November of that year, from *Brookfield, near Belfast*. This was the print-works near Doagh, where he worked for less than two years, until the works were closed. Sadly he penned his *Adieu to Erin*, and was about to return to his native land, when David Bigger engaged him for the print-works at Carnmoney.

(1) I have also a volume with same title, published at Carlisle in 1805.

He resided there until 1818, when my grandfather died, upon which event he wrote the following letter to my grandmother, and enclosed the epitaph referred to, the originals of which are still preserved at Ardrie:

Carnmoney,
June, 1818.

Mrs. Bigger,
High Street, Belfast.

Madam,

Like all my acquaintance around, I felt great sorrow for the loss of your husband, a man universally esteemed by all ranks: but the virtuous in this life enjoy happiness hereafter; therefore we ought not to repine at the will of the omniscient Ruler of the world.

You will please to accept the tribute of just praise paid to the departed worth. I flatter myself it will not prove uninteresting to you or your amiable family: and should you think proper to erect a monumental stone, if my advice be considered serviceable on such an occasion, you will be pleased, Madam, to command me.

Your opinion of the enclosed will be gratefully received by,

Madam,

Your obliged Servt.,

Robt. Anderson.

EPITAPH ON DAVID BIGGER, Esq.

Affection tender rears this humble stone,
A mould'ring mark of gratitude, to one
Who in the Husband, Parent, and the Friend,
Love, fondness, and sincerity did blend;
Whose thoughts Ambition never taught to stray
Nor own'd unlawful Pleasure's dang'rous sway.
The love of country warm'd his feeling breast;
And proud was he to succour the distress'd:
Cheerful, resign'd, life's peaceful vale he trod,
And rested on the mercy of his God.
Go, Reader, and when in earth's silent womb,
May Truth give such a tribute at thy tomb!

A.

The above epitaph was not, so far as I can ascertain, published in the local press, but it appeared in the Carlisle edition of *Anderson's Poems*, published in 1820, vol. ii., p. 91. The third and fourth lines appear in the original MS., but not in the 1820 edition; otherwise they are alike.

It is said that Anderson, while resident here, almost rivalled Goldsmith in his charity, sparing himself nothing. He would have given all his money, or food, or his very clothes, to those who were in need. In his memoir, he says: "Duty soon led me to share my income with the wretched and helpless, which, my friends well know, added no little to the happiness of many, and afforded me true pleasure. Charity balls, as they are termed, were frequently held; and at these I collected considerable sums, which, without doubt, saved numbers from the grave. Subscriptions were liberally attended to at the Print-works, whenever they were deemed necessary; not only for the wretched families employed there, but for the helpless throughout the neighbourhood. On these occasions I was uniformly appointed collector, and I still pray for the happiness of my fellow-workmen, whose benevolence

will seldom be equalled." During this time his "lodging here was at a retired farm-house, with a peaceable family," consisting of Thomas and Andrew Stewart, and some female members; the place was known as Springtown, in the townland of Ballyearl, Carnmoney. The cottage still stands on the farm of my friend, Thomas Houston. So much charity on the part of Robert Anderson led to kindness of a different sort being pressed upon him, and he fell a victim to inebriety, a habit which ever afterwards followed him, shadowing him to the grave.

Amongst a mass of literary papers which I have inherited, I find a quantity belonged to the poet Samuel Thomson of Crambo Cave (as he facetiously termed his modest cottage on the lands of the MacNeillys of Carngreine), and amongst them a letter from Robert Anderson, addressed to his friend Thomson. Thomson had visited Robert Burns some years before this, and Anderson was also a great admirer of that bard. "Gaelus" was Andrew McKenzie, whom Anderson had visited at Dunover in 1810, when he addressed a sonnet *To the Infant Son of Gaelus*, beginning with the lines:

> "Sweet bud! thy full blue eye, health-blooming cheek,
> And dimpling smile, how cherub-like to see!"

and ending with the couplet:

> "Long may'st thou tread thy father's steps, Sweet Boy,
> And crown thy Parents' closing years with joy."

The following is a copy of the letter addressed to Samuel Thomson by Robert Anderson:

Dear Sir, *22 February, 1812.*

My friend Gaelus is a man of principle, and will not forfeit his word: he left the Vol. with me, and I have frequently intended paying you a visit, but was as often disappointed. Spring will soon throw her floral carpet on the earth, and I *will* do myself the pleasure of shaking you by the hand in Crambo Cave. Accept the enclosed, as a proof of esteem; and altho' Enigma-hunting has never been my pursuit, yet I am vain enough to suppose it will merit your approbation. Have you been toiling at the Loom of Poesy lately? Excuse the question, Sir; as a fellow-labourer in the poetical vineyard, I may be allowed that freedom. The bearer is a youth for whom I entertain great respect, and would willingly serve. I had almost neglected informing you of Mr. McKenzie's intention to leave his native place; he has had an advantageous offer from a Gentleman in the South of Ireland, to become School-master; but I consider him ill-calculated for the arduous undertaking.

That Poverty may never hurt your feelings, by squinting in at the Cave; and that Happiness, and the rosy goddess Health, may be your companions till Time has added another half century to your age, is the wish of one who will be proud to serve you.

BALLYEARL, ROBT. ANDERSON.

Saturday evening.

The above is a fair sample of the numerous letters I have, which passed between these local poets.

Anderson did not publish any volume in Ireland, most of his pieces appearing from time to time in the *News-Letter* and *Commercial Chronicle*. Those which appeared in the *News-Letter* are found in *A Collection of Poems on various subjects*. Vol. ii. Belfast: Alexander Mackay. 1810.

The following pieces are in this volume :

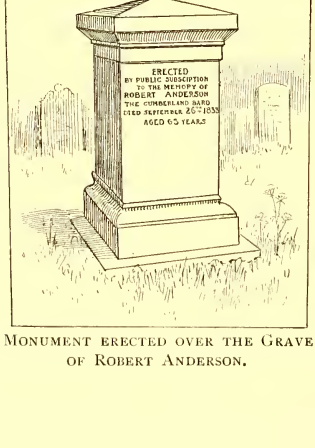
	Page		Page
Mary	17	Epigram on a Young Lady's Singing	87
The Shipwrecked Seaboy ...	61	The Blind Beggar	90
Epistle to Andrew McKenzie ...	79	The Days that are gone	92
Inscription for a Seal	82	The Captain's Lady	97
Evening	83	The Widow	149

Anderson in his memoir refers to *The Mountain Boy*, which he wrote whilst journeying from Carlisle to Ireland, as being "published immediately on his arrival in Belfast."

I have not found this piece in a local publication, but it appears in the 1820 edition, page 178, vol. ii., where the *Epitaph on David Bigger, Esq.*, and *Lines written in Carrickfergus Jail* are also found, though I cannot find them in any Belfast paper. Most of the poems which I have found in Belfast prints appear in this edition. I have copies of the following pieces, that have been cut from newspapers, probably the *Belfast Commercial Chronicle :* "True Friends and Good Lasses," "The Banks of Eden," "Our Sailors," "Man was made to Mourn," "To Solitude," "To the Infant Son of Gaelus," "To the Lark," "Song." Of all these pieces, fifteen are dated from Carnmoney, two from Brookfield, two from Belfast, and one from Dunover.

The last edition of Anderson's poems was printed in 1866: *Cumberland Ballads, by Robert Anderson.* London: George Routledge & Sons; George Coward, Carlisle.

Anderson was an excellent workman at Carnmoney, and many beautiful samples of printed calico from his designs are still preserved at Ardrie. His later years were not happy, although many friends tried to save him from himself, and to render his declining years free from want and distress. On the 26 September, 1833, he died at Carlisle, aged 63 years, and was interred in Saint Mary's Churchyard. When recently in Carlisle I paid a hurried visit to the fine old Cathedral, and was pleased to find a monument had been erected to Robert Anderson within its ancient walls. Through the courtesy of the Dean, I am able to reproduce the monument, as an illustration to this article, together with the obelisk over his grave, both of which were erected by public subscription. The former is doubly interesting, on account of the portrait of Anderson, which has been sculptured on its face.



MONUMENT ERECTED OVER THE GRAVE OF ROBERT ANDERSON.

The Connor Ogams, County Antrim.

A New Reading of the Inscriptions.

By ROBERT COCHRANE, F.S.A.

THE recent discovery of ogams, first recorded in the *Ulster Journal of Archæology* (vol. v., p. 47), has afforded much pleasure and satisfaction to all students of these puzzling inscriptions; and at present comparatively more interest, in one sense, attaches to the *locale* of the find than to the lettering on the stones. It is to be hoped that the interest in the names recorded will increase as they become better known and more fully examined.

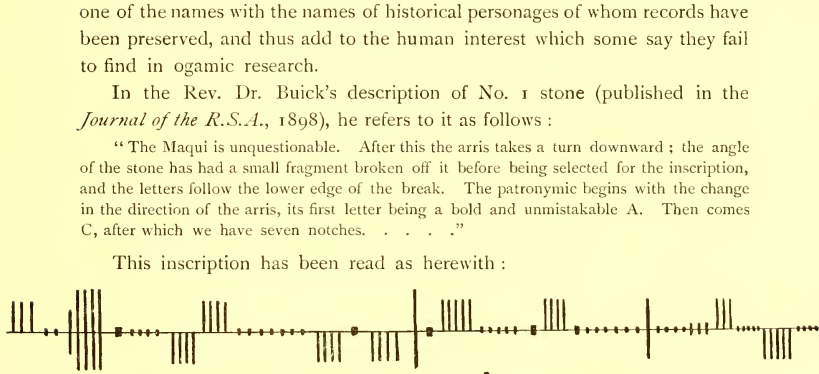
Less than two years ago theories were formulated on the supposed partial distribution of ogam monuments in Ireland; the east and north-east of the country were considered as barren in their production; but the discoveries in the period named have brought the whole extent of the country into line, and for the future, in deducing theories from the extent of the ogam area, it will be necessary to bear in mind that no portion of Ireland of any considerable extent can with confidence be excluded as non-productive.

Important as the *locale* of the Antrim ogams is, the inscriptions are not behind in this respect, as it will probably be found possible to connect at least one of the names with the names of historical personages of whom records have been preserved, and thus add to the human interest which some say they fail to find in ogamic research.

In the Rev. Dr. Buick's description of No. 1 stone (published in the *Journal of the R.S.A.*, 1898), he refers to it as follows:

"The Maqui is unquestionable. After this the arris takes a turn downward; the angle of the stone has had a small fragment broken off it before being selected for the inscription, and the letters follow the lower edge of the break. The patronymic begins with the change in the direction of the arris, its first letter being a bold and unmistakable A. Then comes C, after which we have seven notches. . . . ."

This inscription has been read as herewith:



I propose to fill up the space caused by the break Dr. Buick refers to by adding three scores—

thus making the line

to read as

One of the first things to be looked into in attempting to read an ogam inscription is to note any possible *hiatus*, and Dr. Buick's description clearly suggests one; and the question becomes, what are the missing scores? The new reading here attempted gives as the patronymic the name MEUTINI, the whole reading MAQUI MUCOI MEUTINI, out of which something may be made, while the word ACOIMEUTINI seems rather impracticable.

Principal Rhys, F.S.A., has published a reading practically the same as that of Dr. Buick, and I communicated with both of these gentlemen as to the revised reading suggested herein. The former at once wrote to say he considered it a most interesting one, and that he agreed with it. He says further:

"Meuthini is a *name;* and if you will turn to the *Lives of the Cambro-British Saints*, p. 25, *et seg.*, you will there find it is in the form Meuthi: sometimes given so, and sometimes Latinized into Meuthius, genitive Meuthii, dative Meuthio, for it occurs a good many times. It was the name of no less a person than he who baptized St. Cadoc and educated him. Note that he is introduced as Irish '*quidam religiosus Hiberneusis hermita Deo devotius servieus nomine Meuthi.*'

"For my part, I should take this to be the same name; for the Pictish genitive of Meuthi would be Meuthin; and to make that a good Goidelic (or Latin) genitive, you have only to put in the i, and you have Meuthini. This might be objected to; but your objector could go no farther than to say that your *Meuthini* is not the same name as Meuthi, but a name derived from it, and closely related to it. Even that should satisfy you for the present, so Meuthini is a name; and, reasoning backwards, the previous letters must mean something, and your MUCOI is the natural solution. All this vastly increases the interest one feels in having the stones properly examined in daylight."

The Rev. Edmond Barry, M.R.I.A., one of the most cautious and experienced Irish ogamists, says there can be no doubt that the ACOI should be read as MUCOI, or MOCOI. The Rev. Dr. Buick does not consider the surmise correct.

When in Ballymena in September last, I heard of the discovery of these stones, and found that the investigation was still in the hands of some local archæologists. In October, I wrote to one interested in the subject, proposing to visit the place, and suggesting the removal of the earth from the stones, and offering to pay the cost of the labour. Difficulties in the way of such a course were mentioned; and for reasons I need not refer to, I did not visit the locality to make a personal examination. If I might now be permitted to say so, I would suggest that, if it could be arranged that the three feet or so of earth could be removed at a date to be fixed beforehand, say in June next, several experts would gladly avail of the opportunity, from both sides of the Channel, to undertake the journey to Antrim, to become acquainted with the latest ogam discovery.

The discovery of the Connor ogams has created the greatest interest amongst antiquaries; and I consider the suggestion of Robert Cochrane an excellent one; viz., that the stones should be exposed to the light on a stated day, when other experts might be present. As the editor of the journal in which these inscriptions were first made public, I will gladly co-operate with the Rector of Connor, who first discovered them, in carrying this into effect.

F. J. B.

The following notices of these ogams appeared in the *Journal of the Royal Society of Antiquaries*, December, 1898, subsequent to the notice in this journal.

Principal Rhys, LL.D., F.S.A., writes:

"There appears to be a difficulty in getting at the stones, and the lettering is hard to make out, so these readings must, for the present, be regarded as provisional. But, even if they are only approximately correct, we have here names utterly unlike anything known to the Celtic. Perhaps *Avarati* might be said to remind one of 'Dál *n-Araide*' and 'Regio *Aradh*-tire'; otherwise, I can only put together the fact of the obscurity of these names, and that of their being found in the heart of the country of the *Cruithni*, or Picts of Ireland. No light on the Pictish question has ever been expected from that quarter; so the finding of these inscriptions is at once a surprise and an event of capital importance, possibly, for the ethnology of the British Isles."

Robert Cochrane, M.R.I.A., writes in the same journal:

"Remarkable as was the discovery of the Meath ogams, it is quite eclipsed by the County Antrim finds in the extreme north-east of Ireland, in a district hitherto unsuspected of having had such monuments. Possibly the same causes which, in later times, led to the disappearance of the stone crosses in the northern counties, may have operated against the preservation of ogam stones. The Antrim monuments have been found in the roof of a souterrain—a position of security which thoroughly protected them. Much may be hoped for from a thorough investigation of the numerous souterrains in this county. The number of such structures actually known to exist, and which have not been explored or opened up, is amazing. Large districts in Antrim, in which these souterrains abound, are deficient in good building stone, especially of the size suitable for forming the roof, and a block of the size on which ogams are usually inscribed would certainly be availed of for the purpose; and if a primitive cemetery had been at hand, the stones would, no doubt, be availed of. It is not an over-sanguine speculation to imagine that similar discoveries may be made in Antrim

or the adjoining counties, where, up to the present, no ogams have been found; and this probability, even if remote, should give an impetus to the systematic examination of these unexplored structures. . . . . The Antrim discovery—the most important for many years—is very fully described by the Rev. Dr. Buick, and it is not necessary to further refer to it, except to express the hope that steps will be taken to have the earth removed, and the stones taken up and exposed to daylight for the most careful reading; and this is the more desirable owing to the faintness of the scores, which, even under the most favourable circumstances of a daylight inspection, will be very difficult to read and interpret. Moreover, there may be markings on the other stones, but out of the reach of one's eyes or fingers. The Dunloe ogam cave has been unroofed and uncovered three times to facilitate the reading; the Drumloghan cave twice; and arrangements have been made for the removal of the superincumbent earth for another examination of the stones in the latter cave by experts early next summer.

"The Antrim find makes the seventeenth instance in which ogams have been discovered in a cave. In nearly every case these souterrains have been clearly identified as rath caves. Sometimes, however, it is difficult to trace the line of rath, and this is generally so in County Antrim, where the improving propensities of the thrifty tenant have induced him to level the mound and fill up the fosse, in many cases leaving no trace of the earthwork visible, save such as may be seen in some seasons when the greater luxuriance of the crop over the levelled ground marks out the 'fairy-ring' of the 'good people,' for whom, however, the Northern farmer of the present day has very little respect. . . . . In concluding this *résumé* of the ogam finds for the year, I would again press on the attention of those members residing in the neighbourhood the necessity for having the Antrim stones carefully examined in full daylight. There are several points which still require elucidation, of which I will mention one. As there is a defect in the stone after the word MAQUI, and possibly some letters are omitted, the next word is, no doubt, MUCOI, leaving the patronymic to be MEUTINI, instead of ACOIMEUTINI. This gives us a distinct historical name, as MEUTINI can be traced to MEUTHINI, sometimes used in the form MEUTHI, the name of an ecclesiastic who baptized and educated St. Cadoc."

Tithes on Hemp and Flax in 1704.

(From the Waring Manuscripts.)

COMMUNICATED BY THE REV. E. D. ATKINSON, LL.B.

1 A Memorial of ye Deans, Archdeacons, and Procts^rs^ of ye Clergy
Directed to ye Speaker — of ye K. of Ireland Assembled in Convocation—
To ye Speaker of ye Honble house of Com^ns^ to be comunicated to ye sd House

Whereas heads of a Bill for ye Improvm^t^ of ye Hempen & flaxen manufactury of this Kingd. are brought into ye Honbl^e^ H: of Comons, where in there is a Clause inserted to this purpose (viz.) that no greater sum than—— per Acre & P in proportion for w^t^ shall be sown be paid for tythes of hemp or flax to such to whom ye same of right belongs; which Clause in ye Consequences thereof we aprehend may prove very prejudicial to ye rights and properties of ye Clergy of this Kingd:—And whereas we are here assembled to represent ye Clergy, and are intrusted by them wth the case of their rights as well Civil as Ecclesiastical—We do therefore humbly represent unto ye Honb^le^ H: of Com^ns^ y^t^ the freeholds and properties of y^e^ whole Clergy are

concerned in y^e^ s^d^ Clause & do also humbly desire y^t^ the s^d^ Clause may not pass in y^e^ s^d^ Bill untill our reasons wch we are ready to offer against it be first heard.

S: SYNGE Prolocut^r^

from y^e^ lower House of Convocation y^e^ 20th of March $170\frac{4}{5}$

2 *Repli^r^* That y^e^ house of Com^ns^ in Parliam^t^ are y^e^ true and only Representatives & intrusted wth y^e^ Civil rights and properties of all y^e^ Com^ns^ of Ireland as well Clergy as layety—

That no person or body of men w^tsoever within this Realm hath or have a right to be heard against ye Passing any Bill or Heads of a Bill under ye Consideration of this house but by leave first obtained from this house upon ye Aplication of such person or body of men by Petition to this house & not otherwise.

3 We ye Deans Archdeacons & Proct^rs^ of ye lower house of Convocation had hopes y^t^ ye lett^r^ wch this house sent to ye Honb^le^ H: of Com^ns^ on ye 16th ins^t^ would have sufficiently explained the Memorial sent to ye Speaker ye 10th ins^t^ But since we are informed it has not had the effect for wch it was designed—We therefore crave leave to explain our selves further that if possible all sort of misunderstanding may be wholy remov'd.

We asure y^t^ Honb^le^ house that our meaning in ye s^d^ Memorial was to express that we in ye Convocat^n^ represent ye infer^r^ Clergy of ye Church of Ire^l^ in matters Ecclesiastical & y^t^ we are so far intrusted with ye care of their Civil rights as to be obliged by suitable aplications to ye Legislative power to Endeav^r^ the preservat^n^ of y^m^. But we never meant thereby to draw in question the undoubted right of that Honble house to represent ye Clergy as well as laiety in their Civil rights and properties. And we humbly hope y^t^ y^t^ Honble house will preserve to ye Convocat^n^ sole rights & privilidges as all former Convocat^ns^ in this Kingd: since ye Reformat^n^ have Enjoyed.

If in our application we have not pursued proper methods it is hoped it will be atributed to ye long interval of Convocations, whereby we have been depriv'd of ye Benefit of Presidents & experience upon the occasions—

And having thus as we hope given satisfaction to y^t^ Honble house (whose zeal for ye preservation of ye Established Church we have often Experienced & do gratefully acknowledge) we humbly desire y^t^ hon^ble^ house to lay aside their resentm^ts^ and y^t^ neither y^e^ occasion or y^e^ effects of y^m^ may any longer remain.

By order of y^e^ house

S: SYNGE Prolocut^r^

from y^e^ lower house of Convocation M^ch^ 19th $170\frac{4}{5}$

Miscellanea.

YOUNG CON O NEALE'S SCHOOL BILL.

By Francis Joseph Bigger.

SINCE I wrote the notice of the above document, vol. iii., p. 140, I have received several communications from J. Eliot Hodgkin, F.S.A., of Weybridge, who had read my article as copied into the *Pall Mall Gazette*, and he informs me that he has similar Bills from Christmas till Annunciation, 1617; from Annunciation till Midsomer, 1618; from Midsomer till Michelmas, 1618; from Michelmas till Christmas, 1618; from Christmas till Annunciation, 1619. It will thus be seen that the Bill in my possession, and described by me, would come in before the first Bill above noted, as the year was then calculated from Annunciation. How it became separated from the others is remarkable, as J. E. Hodgkin is satisfied his documents came from the Betham and Joly collections. He has also some original MS. directions for taking Bonds for £2,000 from Bryan and Con O Neale, sons of Sir Henry Oge O Neale, and dated 27 May, 1609. The letter here transcribed from "R. Willis" "to the Hon^bl my verie good frend John Bingley Esqre," refers to an earlier Bill of 1615, and clearly shows the care bestowed upon the details of this "hapless youth's" affairs.

S^r.

I send yo^u with the new byll demaunded for Con O neale for michas g^n last; the former byll which I borowed of yo^u for rectyfying an errour in the Upholsters reckoning, who was paid to short xx^s, which I have now entered in the foote of ye new byll together with xj^s yds more, which was omitted in the silkmans reckoning. Yo^u may please to lett Mr Glover know that I have returned the old byll vnto yo^u, because yo^u lately inquired for it; & in the paym^t. of the new byll, to take order that those 2 somes of xx^s & xj^s yd. may be stayd in the Tellers hands for those to whome the same is due: & hereafter yo^u shall be troubled wth no more after reckonings of this sorte, yt I can help it. And so with due remembrance of my service vnto yo^u. I take my leave. 5 decemb. 1615

At yo^u comandemt,

R. WILLIS.

Endorsed.

Mr. Willys the concerning Con
O Neale the Erle of Tyrones Sonne.

To the Hon^bl my verie good frend
John Bingley Esqre.

THE HASSARD FAMILY OF FERMANAGH.

By H. S.

As an addition to Lord Belmore's account of the *Betham-Phillipps MS.* in your last issue, pp. 29–31, the following extract from it, regarding the Hassards, may be of interest.

HASSARD IN FERMANAUGH.

The family of Hassard are of considerable antiqu^ty in Ffermanagh being employed by Sir Willm Cole in ye warrs of 1641 in preserveing ye Garrison of Iniskillin and Country about it dureing ye said warrs wherein this family was noted to be forward men of sound judgm^ts and good confidence. The chiefest was Jason Hassard Senior who was Justice of peace and publick Treasurer for ye county dureing his time and soon after ye warrs aforesd purchased a pretty handsome Estate in Clinawly Barrony which he enjoyed dureing his life and dyed in ye yeare 1690 haveing lost [? left] two sons under age to succeed ye eldest called Robt. & ye second Richard but being very young when their father dyed soe the estate & all other

efects psonall & reall were left to ye Administration of Jason Hassard [1] Junior who being brothers son to ye said Jason Hassard Senior Esq. and manager for his said uncle for many yeares before his death & after his death managed wth such prudence that he was soon made Justice of the peace and publick treasur^r^ in ye County and still to this present time prosperous in all his undertakings & purchased a pretty handsome estate in Menterfodaghan besides sev^r^ll freehoulds, and leases else in this County, keeps a great stock and a strong rich tannyard, a remarkable man of great dealings & estimation in ye commonwealth he is a justice of ye peace, Captn in ye Militia & Burgess in ye Corporation of Iniskillen, his eldest son [2] Mr Robt is high sheriffe in this County for this ensueing yeare 1719 he is also Cap^n^ in ye Militia & Burgess in ye Corporation aforesd he was bred Attorney & is maried in ye family of King daughter to Rev^r^end Mr Thomas King D.D. & brother to ye remarkable Gent. Mr. Robt King who was one of ye most famous of his calling in ye 4 Courts of Dublin his dwelling seate is called Mount Hassard being pte of his own free Estate descending to him by inheritance from his Grand uncle Jason Hassard Senior Esq. the rest of whose estate was distributed betweene ye two young sons of whom I spoke of when they came to years of perfection, ye eldest Mr. Robt. dyed & ye youngest Mr. Richard now detains a pretty handsome free estate in the Barrony of Clinawly in this county he is a Burgess in the Corporation & a man of good acc^t^ for honesty & civil behaviour as are the rest of ye family aforesaid much respected & beloved for their civil & charitable dispositions. Jason Hassard Esq. hase 2 other young sons called Willm & Jason, his dwelling seate is Mulamesker, a freehould of Sr Michael Coales Estate.

In Lord Belmore's former papers are several references to the above Hassards, also in vol. ii., p. 205, and vol. iii., p. 208, of this journal.

The will of Jason Hassard, Sen., of Mullimesker, High Sheriff, Co. Fermanagh, 1676, was dated 21 Oct., 1690, and was proved 15 April, 1692. He mentions his nephew Jason Hasart (sone of his brother William Hasart deceast); grandniece Rose Hassard; son Robert; son Richard; nephew John, son of Robert Hasart; brother Robert Hasart and his wife Margaret Hasart; sister Jeane Hasart; Alice Hasart; nephew Samuell Thomsone; nephew John Tomsone; nephew Robert Nixon; Margaret Nixon, als. Hasart, widow; niece Cicely Hasart, als. Wilsone; Rebecca Hasart, als. Nixon; sister Jeane Hasart, als. Tomsone.

RATHMORE IN MOYLINNE.

By John J. Marshall.

The following additional extract bearing on Rathmore, from Adamnan's *Life of St. Columba*, edited by Bishop Reeves, will assist in rendering Captain Berry's account of this famous old stronghold as complete as possible:

"As the battle of Cul-Dremhne [3] arose in part from a religious dispute with St. Finnian, so that of Cul-Rathain, or Coleraine, is described as the result of a quarrel with St. Comgall of Bangor. The modern name of Ros-Torothair is not known, but the place was somewhere near Coleraine; and it is very possible that some collision did take place between the saints about jurisdiction, as St. Comgall's abbey church of Camus was situated close to Coleraine, and St. Columba is recorded to have been occasionally in that neighbourhood. Besides the territory west of Coleraine was the debatable ground between the Dal-Araidhe, St. Comghall's kinsmen, and the Hy-Neill, of St. Columba's tribe. Fiachna, son of Baedan, with kinsmen of the Clanna-Rudhraighe, are described as the belligerents on the Dalaradian side. Now this Fiachna was lord of Dalaradia, and is spoken of in the life of St. Comgall as residing at Rath-mor, in Moylinny (the moat of Donegore, county of Antrim), and a devoted friend of the Saint. . . . . That the battle of Cul-Rathain, though not recorded in the Annals, was fought,—that he was a leader therein,—and that it took place in consequence of the jealousies of the Dalaradians and the Hy-Neill, quickened into action by the influence of

(1) Ancestor of Robert Hassard, now of Desertcreat, Dungannon.
(2) The present representative of Capt. Robert Hassard (through his daughter, Mrs. Kane), is Lord Rathdonnell. See vol. iii., p. 208.
(3) In present Co. Sligo.

their respective arch-ecclesiastics, is extremely probable; only it was a military event which *followed*, not *preceded*, St. Columba's settlement in Hy (Iona)."

IRISH BOG BUTTER.

By Francis Joseph Bigger.

The frequent finding of butter in Irish bogs is not peculiar to this country, as will be seen by the following extract from *Where Three Empires Meet* (Longmans, Green & Co., 1896), page 489, by E. F. Knight. The country referred to is the Hunza Valley in Tibet, and it is quite possible the Irish buried their butter for similar reasons to those given by these old conservative Buddhists.

"The ghee here—like all that was given to us in the valley—was of the consistence of cheese, had a most unpleasant odour, and, according to our ideas, it did not improve the flavour of food that was cooked with it. The older this so-called clarified butter is, the more is it to the taste of these highlanders. They bury it in holes in the ground, and it is often kept there for generations before it is raised: one hundred years being quite an ordinary age for Hunza ghee. These people like their butter to be stale and their wine to be new, and would no doubt consider us coarse barbarians were they aware of our exactly opposite preferences. The men of Atabad supplied our sepoys with a very fine old brand of ghee—capital stuff to keep the cold out! It was exhumed in balls of about ten pounds weight each, packed in leaves and grass."

THE MIGRATION OF THE ARYANS.

By Rev. Charles Scott, M.A.

On the interesting subject of the "Evolution of the Aryan," a remarkable book has been published under this title. It is by Von Ihering, a professor of Roman Law, who devoted much of his spare time to the study of Primitive law, history, and institutions of the Aryan race. It has been translated from the German by A. Drueker, M.P. Von Ihering, from a study of early Roman customs and the evidence of philology, has arrived at certain facts of great interest with regard to the condition of the Aryan mother-nation. It was ignorant of agriculture, was a pastoral nation, was settled and very populous, knew neither towns nor stone houses, was unacquainted with metal working, and had a very primitive and low stage of legal development. He considers that the populousness of the nation made it necessary for its younger members from time to time to hive off; that they did this in the following order towards the west: the Greek first; then the Latin, Celt, Teuton; and the Slav-hive last. He shows that the young race migrated in spring on the 1st March, and moved on until the end of June, stopping in the march during summer and winter. The steps by which he arrives at these conclusions are most interesting. He only seems to be acquainted with the Celts as they appear in Roman writers. Had he been able to investigate the Breton laws and Irish traditions, he would have found Aryan people still pastoral, without cities, and using wood for building; and he would have found, no doubt, many points in which he would have been able to support the theories he had arrived at. With the material at his command he has done wonders, and his book is one that must be taken account of by every one who wishes to study the primitive history of the early European peoples.

Notes and Queries.

This column is open to readers desirous of obtaining or imparting information on questions of interest and obscure points of historical lore relating to the district.

Queries.

Fourth Presbyterian Congregation, Belfast, and the Bryson Family.—Has any reader of this journal a drawing or print of the old Meeting-house in Donegall Street, as it appeared prior to the erection of the plaster *façade* and tower in 1842? The

older part was erected in 1792 for the Reverend James Bryson (wrongly called Hugh in the little history of the Congregation). He dedicated a volume of sermons to his kinsman, the Reverend William Bryson of Antrim, whose unfortunate son wrote the Trinity College Prize Poem in 1809, which was partly reprinted in the *Northern Whig* of 17 June, 1887, with notes by W. H. Malcolm. He also published a volume of poems, Dublin, 1812.

F. J. B.

"C. S." (vol. v., p. 58), quoting from *The Scots Worthies*, refers to the "burning" of a girl from Glenwherry at Carrickfergus, for child murder, in 1682, and asks if the "burning" was branding merely or actual burning at the stake. Of the Glenwherry case I cannot speak, but, bearing on the point raised, there is the record of the *burning at the stake* of Cicely Jackson, in the city of Derry, for child murder—killing her illegitimate infant—so late as 1725. (*Vide* old records; also, abstract of same in *Ordnance Survey.*)

WILLIAM RODDY, M.J.I., Derry.

Answers to Queries.

The Physico Historical Society.—In reply to query, vol. v., page 58. The minute-book—one volume—of this Society is in the possession of the Royal Irish Academy. The first meeting of the Society was held on 14 April, 1744, and the last recorded on 22 March, 1752. Smith's histories of Waterford and Cork and Simon's *History of Irish Coins* were undertaken and published under its auspices, and *A Tour through Ireland by Two English Gentlemen*, published in 1746, was dedicated to its members. Smith's *History of Kerry*, although designed during the existence of the Society, was not published until 1756, when, as he says in the preface, the meetings of the Society had been long discontinued. Wright's *Louthiana* was published in 1748, but there is no mention of the Society in the preface. Some information about the Society and its supporters will be found in a paper of mine on "Mount Merrion, and its History," in the December (1898) number of the *Journal of the Royal Society of Antiquaries of Ireland.*

F. ELRINGTON BALL, M.R.I.A.

Reviews of Books.

Publications having any bearing upon local matters, or upon Irish or general Antiquarian subjects, will be reviewed in this column.
Books or Articles for Review to be sent to the Editor.

The Auld Meetin'-Hoose Green. By Archibald M'Ilroy. Belfast: M'Caw, Stevenson & Orr, Ltd. 1898. Price 4/6.

The "Kail-yaird" story has lately had a prominent place given to it in our fiction, and we have no hesitation in placing this volume amongst the best of this class. The writer verily persuades us that every chapter is a true story, such simple persuasive language does he use, mingled with much pathos and true human feeling. Many of the chapters are perfect idylls of Ulster rural life of the Scottish type, and are portrayed with life-like distinctness—every foible, whim, or prejudice of a peculiar people with strong racial characteristics are photographed, as it were, and truly placed on the screen before us. We feel assured that this book will be read and valued throughout Ulster, more especially as it truthfully places on record for all time the habits and customs, ways and beliefs, of our Ulster Presbyterianism, many of which are now fast dying out, or being altered and assimilated by modern city life, losing all the old-world distinctiveness that many will regret, and few be aware of, in the coming years. This book will maintain the position of the writer of *When Lint was in the Bell*, and further establish his claim to be considered the Ian Maclaren of Ulster.

Donaghcloney Parish Church, Waringstown.

An Ulster Parish: being a History of Donaghcloney (Waringstown), Co. Down. By the Rev. Edward Dupré Atkinson, LL.B., Rector of Donaghcloney. Dublin: Hodges, Figgis & Co., Ltd. 1898. Price 2/6.

The late Rev. Dr. Stokes was strongly of opinion that every rector should write the history of his parish, and every Presbyterian minister the records of his congregation. This has been well done for Donaghcloney. The absence of any ancient history has very much simplified the work, and has left room for an exhaustive treatment of the more modern records of the parish. The Waring family, the patrons of the church, naturally occupy a prominent place in its pages; whilst their predecessors, as landowners (the Magennises), vie with them in the stirring events of the seventeenth century, as they also appear to have done in a more tangible way, at the same period, in the actual occupation of the demesne and lands. The story of the varying fortunes of these two houses—first in 1641, and again in 1688—is a truly remarkable one, savouring much of the romantic. Other chapters dealt with are the Linen Industry, Topographical Account, Parish Gleanings, etc. The book is excellently illustrated by views of the church, etc., and all the burial inscriptions are carefully given, which is in itself a very valuable record, and work that should be encouraged by all who have the care of our churchyards. The book reflects the greatest credit on its learned writer. It will, we trust, be followed by others, until all our parishes have their own individual records.

* * * *

In the Valleys of South Down. By Athène. Belfast: M'Caw, Stevenson & Orr, Ltd. 1898. Price 2/-.

The reader who might select this book as a topographical guide would be disappointed in one way, and pleased in another. Instead of a guide, he peruses a quiet homely narrative of County Down people, told with a simplicity not usual nowadays. The local colouring enhances the book, and brightens a narrative that might otherwise be considered by some dull reading.

HUGH O'NEILL, BARON OF DUNGANNON.
Son of Hugh O'Neill, Earl of Tyrone.
Sailed from Lough Swilly 14 September, 1607.
Buried in San Pietro in Montorio, Rome, 24 September, 1609.
Aged 24 years.

From an Original Portrait (hitherto unpublished) in San Isidoro, Rome.
Photo. by Frederic Charles Bigger.

ULSTER JOURNAL
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VOL. V. MAY, 1899. No. 3.

The Irish in Rome in the Seventeenth Century.

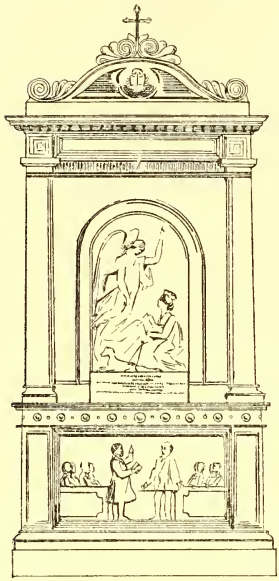
BY FRANCIS JOSEPH BIGGER, M.R.I.A.

WHEN in Italy last year with my brother, we spent some time visiting the places in Rome sacred to Irishmen, particularly the Irish College, San Pietro in Montorio, and the Franciscan house of San Isidoro. The first is a new foundation, dating from 1835 (the original Irish College for secular priests, founded by Cardinal Ludovisi and Luke Wadding in 1627–1628, having been situate near the Piazza Barberini), but contains within

IRISH COLLEGE AND CHURCH OF SAINT AGATHA, ROME.
Photo. from Saint Peter's Magazine.

its cloistered walls several Irish portraits, including those of Oliver Plunket and Colgan. The former received part of his education in the old foundation.

In the chapel is also enshrined the heart of Daniel O'Connell. Monsignor Kelly was very courteous and kind to us, and gave every facility to photograph the different treasures of the house of which he is the worthy head; and in other matters helped to make our visit to the Eternal City pleasant and profitable.[1]



TOMB OF THE HEART OF DANIEL O'CONNELL IN THE CHURCH OF S. AGATHA, ROME.
From a Photo. by F. C. Bigger.

San Pietro in Montorio is a place not easily forgotten. Of the church itself, it can only be said that it resembles dozens of others in Rome, and is not distinctly beautiful; but to the Irish visitor the palm is borne away by its historic associations. Here it is believed the apostle Saint Peter was crucified, and Bramante's famed circular Doric temple, beside the church, was erected (1499–1502) to mark the spot; but within the walls, in the dim nave, repose the remains of the princely O'Neills and O'Donnells, their followers and friends, refugees from Ireland in the reign of James I. The task of describing the last days of these chieftains has been exhaustively done by the Rev. C. P. Meehan in his *Fate and Fortunes of the Earls of Tyrone and Tyrconnell*, and only a few fragments remain to be gathered together. The tombs of the earls are on the left-hand side of the church as you enter, about half-way up the nave (churches are not built east and west in Rome), and are marked by two large inlaid marble slabs, their heads to the altar, as depicted in the illustration on page 118. The present monuments were restored chiefly by the late Earl of Charlemont, who defrayed more than half the cost, in 1843, and subsequently repaired in 1848, after having been injured in the siege of Rome.

Roderick O'Donnell, Earl of Tyrconnell, died a year after his arrival in Rome—viz., 30 July, 1608—and was followed to the grave, in the same year, by his brother Cathbar, on the 15 September; and soon afterwards by his secretary, Matthew O'Multully, and his physician, O'Carroll of Moydristan, all of whom were buried in the Montorio.

Hugh O'Neill, Earl of Tyrone, was the last to be buried in Montorio of that little band of Ulster chieftains who sailed from Lough Swilly on the 14 September, 1607, to escape the wiles of Sir Arthur Chichester, who hated

(1) There is an excellent paper on the Irish College at Rome, by the Bishop of Canea, in *Saint Peter's* for April, 1899.

them with an intensity only equalled by the covetous love he bore for the lands they possessed. He died on the 20 July, 1616, and his monument bore the simple inscription:

D. O. M.
HIC QUIESCUNT
UGONIS, PRINCIPIS, O'NEILL
OSSA.

[To the Most Excellent and High God.
Here rest
The bones
Of Hugh, Prince O'Neill.]

This slab cannot now be seen; it was, doubtless, destroyed or misplaced at the restoration referred to.

The following is an English translation of the inscriptions given on the the two slabs, which are accurately reproduced in the illustration from photos by my brother, and from a drawing made on the spot by the late Earl of Charlemont. The O'Donnell slab reads as follows:

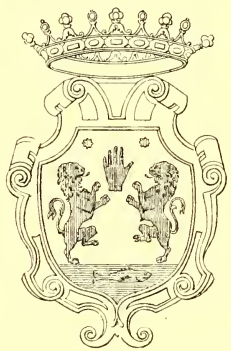
To the Most Excellent High God.

To Roderick, Prince O'Donnell,
Earl of Tyrconnell in Ireland,
Who, for the Catholic Religion,
Underwent the gravest dangers,
Alike in the soldier's cloak and in the toga,
A most constant observer and defender
Of the Apostolic Roman faith,
For protecting and preserving which,
From his country a fugitive,
Having surveyed the principal monuments of the Saints
In Italy, France, and Belgium,
And there been received with the singular love and honour
Of Christian Princes,
Also with the paternal affection
Of the most holy Father, and Lord, Pope Paul V.,
Amidst the greatest prayers of the Catholics
For his happy return
He brought supreme sorrow to his,
And grief to all orders in this city,
By untimely death, which he underwent on the 3rd of the Kalends of August,
In the year of Salvation 1608, in the 33rd of his Age.

Whom there soon followed in the same path,
That with him he might enjoy the same happiness,
Calfurnius, his brother,
The companion of his dangers and exile,
In sovereign hope and the expectation of good things.
From his nobility of mind,
Which virtue and the greatest towardliness adorned,
He left desire of himself and sadness to his fellow-exiles,
On the 18th of the Kalends of October next following,
In the 25th year of his Age.

D · O · M

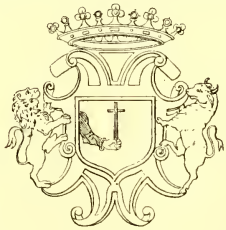
HVGONI BARONI DE DONGANAN
HVGONIS MAGNI ONELLI PRINCIPIS
ET COMITIS TIRCONIÆ PRIMO GENITO
PATREM ET RODERICVM COMITEM
TIRCONALLIÆ AVVNCVLVM PRO
FIDE CATHOLICA QVAM MVLTOS ANNOS
CONTRA HÆRETICOS IN HYBERNIA
FORTITER DEFENDERANT RELICTIS
STATIBVS SVIS SPONTE EXVLANTES AD
COMVNEM CATHOLICOR AXILVM VRBEM
ROMAM PRO SVA SINGVLARI IN DEVM ET
PARENTES PIETATE SEQVVNTO CVIVS
IMMATVRA MORS SPEM DE EO
RESTAVRANDÆ ALIQVANDO IN ILLIS
PARTIBVS CATHOLICÆ RELIGIONIS OB
EIVS INSIGNES ANIMI ET CORPORIS DOTES
AB OMNIBVS CONCEPTAM ABSTVLIT AC
DICTO RODERICO AVVNCVLO FATO SIMILI
ABSVMPTO CONIVNXIT



OCCIDIT TAM SVIS QVAM TOTI CVRIÆ
FLÆBILIS NONO KAL · OCT · MDCIX
ÆTATIS SVÆ XXIIII

D · O · M

RODERICO PRINCIPI ODONALLIO
COMITI TIRCONALLIAE IN HYBERNIA
QVI PRO RELIGIONE CATHOLICA
GRAVISSIMIS DEFVNCTVS PERICVLIS
IN SAGO PARITER ET IN TOGA
CONSTANTISSIMVS CVLTOR ET DEFENSOR
APOSTOLICÆ ROMANÆ FIDEI
PRO QVA TVENDA ET CONSERVANDA E PATRIA PROFVGVS
LVSTRATIS IN ITALIA GALLIA BELGIO
PRÆCIPVIS SANCTORVM MONVMENTIS
ATQ · IBIDEM PRINCIPVM CRISTIANORVM
SINGVLARI AMORE ET HONORE
SANCTISSETIAM P · AC D · PAVLI PP · V
PATERNO AFFECTV SVSCEPTVS
IN MAXIMIS CATHOLICORVM VOTIS DE FELICI EIVS REDITV
SVMMVM DOLOREM ATTVLIT SVIS
ET MŒROREM OMNIBVS, IN HAC VRBE ORDINIBVS
IMMATVRA MORTE QVAM OBIIT III KALENDAS SEXTILES
ANNO SALVTIS MDCVIII ÆTATIS SVÆ XXXIII
QVAM MOX SECVTVS EODEM TRAMITE
VT EADEM CVM BEATITATE FRVERETVR
CALFVRNIVS FRATER
PERICVLORVM ET EXILII SOCIVS
IN SVMMA SPE ET EXPECTATIONE BONORVM
DE EIVS NOBILITATE ANIMI
QVAM VIRTVS ET OPTIMA INDOLES EXORNAVIT
SVI RELIQVIT DESIDERIVM ET MÆSTITIAM COEVLIBVS
XVIII KAL · OCT PROXIME SEQVENTI ANNO ÆTATIS XXV
VTRVNQVE ANTECESSIT ÆTATE ET FATI ORDINE
FRATER PRIMOGENITVS
HVGO PRINCEPS
QVEM PIE ET CATHOLICE PRO FIDE ET PATRIA COGITANTE
PHILIPPVS III HISPANIARVM REX
ET VIVVM BENEVOLE AMPLEXVS ET IN VIRIDI ÆTATE
MORTVVM HONORIFICE FVNERANDVM CVRAVIT
VALLISOLETI IN HISPANIA IIII IDOS SEPTEMB A S MDCII



Tomb of the Earls, San Pietro in Montorio, Rome.

(Hitherto unpublished.)

Fac-simile from Drawing by the late Earl of Charlemont, and Photo. by Frederic Charles Bigger.

There went before both, in age and the order of fate,
Their eldest brother,
Prince Hugh,
Whom, as one designing piously and Catholically for Faith and Fatherland,
Philip III., King of Spain,
Affectionately embraced while living,
And took care to bury honourably when dead, in his green age,
At Valladolid in Spain, the 4th of the Ides of September,
In the year of Salvation 1602.

The O'Neill monument reads as follows:

To the Most Excellent High God.

To Hugh, Baron of Dungannon—
Eldest son of Hugh O'Neill the Great,
Prince and Earl of Tyrone—
Who, for singular piety towards God and his parents,
Followed his Father and Roderick, Earl of Tyrconnell, his Uncle,
For the Catholic Faith, which for many years,
Against the heretics in Ireland,
They bravely defended,
To the Common Asylum of Catholics—the City of Rome;
Whose untimely death
Destroyed the hope conceived of him by all,
On account of his remarkable endowments of mind and body,
Of at some time restoring the Catholic Religion in those parts,
And united him to the said Roderick, his Uncle,
Carried off by the same fate,
On the 9th of the Kalends of October, 1609,
In the 24th of his Age.

Hugh O'Neill had followed to the grave his son Hugh, Baron of Dungannon, a youth in his 25th year, who had been buried on the 24 September, 1609. A year later saw his son Bernard assassinated at Brussels; whilst his youngest son Con, who had been left behind in Ireland, a short time after his father's death, ended his days—how we know not—in the Tower of London.[1]

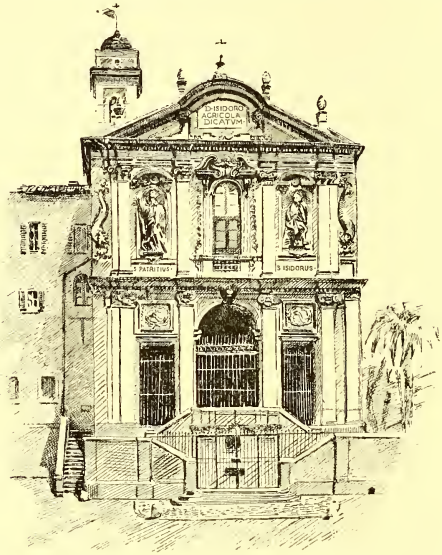
Eugene Matthews [MacMahon], Bishop of Clogher (1609), and afterwards Archbishop of Dublin (1611), was buried beside the O'Neills and O'Donnells, in August, 1623. He founded the Irish Pastoral College at Louvain, and contributed to its support.

San Pietro in Montorio was originally built by Constantine, and restored by Bacio Pintelli, or Mio del Caprino, for Ferdinand and Isabella, and placed by these sovereigns in the hands of the Franciscans; its walls being decorated by Fra Sebastiano del Piombo, and its great altar-piece, the Transfiguration, painted by Raffaello. The winding avenue up the Janiculum, and the great piazza in front, with the glistening fountains, were also made by Spanish gold.

(1) See paper by the writer in this journal, vol. iii., p. 140.

All Rome lies at the foot of the Montorio; and what a sight that is to Northern eyes! Towers and domes, palaces and squares, stretch away to the north, whilst to the left stand the Vatican and the Papal gardens, with Saint Peter's high over all, and father Tiber flowing near at hand. The colossal equestrian statue of Garibaldi stands close by, clear cut against the blue Italian sky. Few of the thousands who visit Rome ever enter the old church, or know that Ulster's chieftains slumber there, but satiate themselves with the view from the terrace: and none but an Irishman would blame them.

San Pietro in Montorio was the titular church of Cardinal Cullen, and had a narrow escape from demolition, during the French investment of Rome, in 1849. The campanile and tribune were almost entirely destroyed.



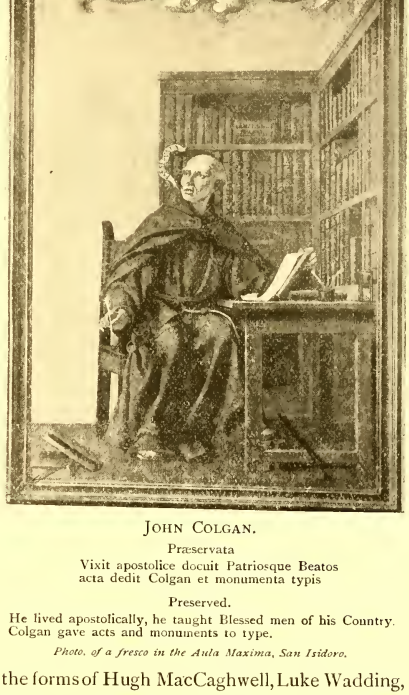
Collegium S. Isidori de urbe Romae.
Fundatum anno Christi 1625.
Instauratum anno 1890.

At the dissolution of the religious houses after the unification of Italy, the Spanish crown claimed San Pietro, and their claim was allowed; and since then many of its valuables have been removed to Spain. Only a few Franciscans are now within its walls; none of Irish birth; nor do any of them know much of their sacred charge. The setting sun streams in from the high windows across the marble floor, gilding the names of O'Neill and O'Donnell, whilst solitary worshippers move from altar to altar, and the monks

chant their evensong from the shadowy apse; and Irish bones mingle with Italian earth. Of O'Neill, the poet says:

He died; Rome keeps his ashes evermore.
Of all his greatness but his tomb remains—
A fragment wreck upon a sainted shore.
The dawn breaks and the golden evening wanes
Down crypt and aisle, and folds its splendour o'er
The sepulchres abloom with tender stains—
The holy monuments, within whose space,
Inurned, repose the chieftain of our race.

San Isidoro's is almost unique in Rome, being one of the few ancient religious houses still in the occupation of a community, all the others having been taken over by the State, and used for secular purposes. By the irony of fate, England preserved San Isidoro — this, the home of Irish refugees, outlaws, and traitors to Jacobean England; the place noted and marked for years by Government spies, lay and clerical, whose reports to London filled with fear those who had been instrumental in driving its occupants from their native land. Two hundred and fifty years have passed, and the flag of that same England covered the walls of San Isidoro, and said to the Italian on his own soil, "hands off!" Strange things have happened in the history of peoples, but nothing stranger than this. The visitor from Ireland may now walk along the cloisters and the great hall, with its frescoed walls depicting the forms of Hugh MacCaghwell, Luke Wadding, Florence Conry, John Colgan,[1] and many others whose names and works are



JOHN COLGAN.

Præservata
Vixit apostolice docuit Patriosque Beatos
acta dedit Colgan et monumenta typis

Preserved.
He lived apostolically, he taught Blessed men of his Country.
Colgan gave acts and monuments to type.

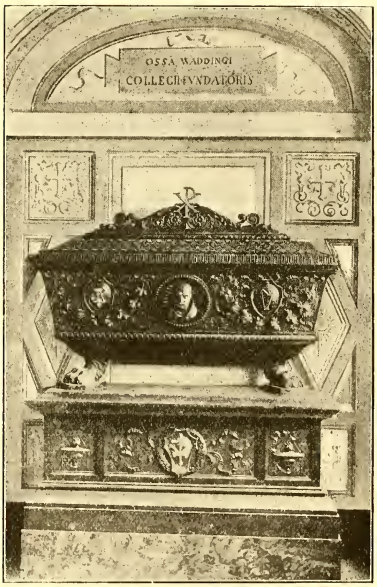
Photo. of a fresco in the Aula Maxima, San Isidoro.

(1) Colgan was born in 1592 at Carn, Inisowen, Co. Donegal. He died at Louvain in 1658, leaving behind him many unpublished works, long preserved at San Isidoro. His *Acta SS. Hib.* was published at Louvain in 1645, and his *Trias Thaumaturga* in 1647.

familiar to us, or wander through the dim chapel over graves of countless Irish dead—bishops and archbishops, who never saw their sees, whose very consecration was a sure passport to the scaffold had they fallen into the hands of their enemies.

O'Neill's Sword, preserved in San Isidoro, Rome.
Photo. by F. C. Bigger.

What a pleasure it was to be shown over such classic ground by Father Anthony, a County Clare man, who delighted to tell the wonderful stories of his house. Here are preserved O'Neill's sword and the portrait of the young Baron of Dungannon, with his sad, effeminate face. The bones of Luke Wadding, the founder of the house, have been removed from the church, and placed in a carved sarcophagus in a little oratory by themselves.



Ossa Waddingi Collegii fundatoris.
The Bones of Wadding, the Founder of the College.
Photo. of the Tomb of Luke Wadding, in San Isidoro.

San Isidoro's was originally a hospital, or house of reception, belonging to the Discalced Franciscans of the Spanish nation. This was bought by Luke Wadding, with the consent of the Pope and the General of his Order, along with a church dedicated to San Isidoro, and here he erected his college. He enlarged the church with six chapels, and furnished the college with a library of 5,000 books and about 800 MSS., being assisted in the work by the munificence of Cardinal Ludovico Ludovisi, Gregory XV.'s nephew (the Cardinal Protector of Ireland), and a number of wealthy Romans. Wadding drew up a body of constitutions for the college, which were confirmed by a Bull of Urban VIII. He then invited Irish Franciscans from Spain, Flanders, Germany, and elsewhere to come there and study.

The college was opened 24 June, 1625, as Brenan states. *Ecclesiastical History of Ireland*, pp. 524, 525. Dublin, 1864.

Wadding was himself the first guardian of his foundation. Father Anthony Hickey, a native of Clare, was the first divinity lecturer; Father Martin Walsh, a Waterford man, the second. Walsh subsequently became guardian. In philosophy, the first lecturers were the celebrated Father Patrick Fleming of Louth, and Father John Ponce of Cork. Later on, Ponce was guardian. Father Francis Harold, Wadding's nephew and biographer, was librarian for a time, and died at San Isidoro's in 1685. San Isidoro's was the chief educational centre of the Irish Franciscans in the seventeenth and eighteenth centuries, or, at least, divided honours with the earlier Irish Franciscan foundation, St. Anthony's, Louvain. On the occupation of Rome by Bonaparte's troops, the church was used as a barrack, and it is believed that many books and MSS. were then destroyed or stolen.

The valuable collection of MSS.[1] in the library included a perfect copy of the *Liber Hymnorum*, or Book of Hymns—the Trinity College one is imperfect, though older—a copy of the *Martyrology of Tallaght*, the missing leaves of the *Book of Leinster*, and other rare matter. There was also a paper MS. of Keating's *History*, believed by Father Peter MacCormack, guardian in the last century, to be in the historian's own autograph. In this opinion Dr. Todd concurred.

With the permission of the General, the Irish MSS. and many valuable books were transferred to the Franciscan Convent, Merchant's Quay, Dublin, early in 1872, the task of selection and supervision being left to Father Theobald Carey, O.S.F. Several of them are in Colgan's handwriting, having been brought to San Isidoro's from Louvain. These documents were only acquired through the active intervention of the British Ambassador.

The collection contains many MSS. of great importance to the historian of the fourteenth, fifteenth, sixteenth, and seventeenth centuries. Their present custodian, Fr. O'Reilly, O.S.F., is at present arranging, classifying, and cataloguing them, with a view to publication; and always considers it a pleasure to allow an inspection to anyone interested in such works.

The following inscriptions relating to Irishmen are mostly cut on large slabs covering the graves of the dead, and forming the floor of the church. There are also many nameless Irish graves in this sacred spot. I am indebted to Father Anthony for some of these and other courtesies during our visit to Rome. I give each inscription *fac-simile* as it appears, and after each an English translation for the benefit of the general reader, and in some cases a short biographical notice.

(1) The St. Isidore MSS. were described by Charles McDonnell, *Proceedings of the Royal Irish Academy*, vol. vi., pp. 95–112, read 12 June, 1854. A poem on their transference to Ireland, by John Francis O'Donnell, appeared in the *Nation*, 30 March, 1872.

D. O. M.

OSSA
RMI P. ALBANI DAWNEII
ANGLORUM BENEDICTINORUM
PROC. GENERALIS ET ABBATIS
VIRTUTIBUS COPIOSE ORNATI
OBIIT XXVIII FEBRUARII
MDCCXXXIII
ILLMUS D. THOMAS
CHAMBERLAINE HIBERNUS
CENTUMCELLIS
ANGLORUM CONSUL
MOERENS POSUIT

To the Most Excellent and High God.

The Bones
Of the Most Rev. Father Alban Dawney,
Procurator-General and Abbot
Of the English Benedictines,
Abundantly adorned with Virtues,
Died 28th February, 1733.
The Most Illustrious Thomas Chamberlaine,
an Irishman,
English Consul at Cività Vecchia,
Sorrowing, placed [this Monument].

D. O. M.

R. A. P. F. FRANCISCO PORTERO HIBERNO
MIDENSI ORD. MIN. LECTORI
BIS IUBILATO VIRO DE RELIGIONE
ET PATRIA BENEMERITO
DOCTO PIOQUE PLURIUM
LIBRORUM AUTHORI SERENISSIMAE
MAIESTATIS BRITTANNICAE
IACOBI II THEOLOGO ET HISTORICO
P. F. FRANCISCUS FLEMINGUS LECT. IUB.
COLLEGII. S. ISIDORI DE URBE
EX ELEEMOSINIS COLLEGIO ELARGITIS
GUARDIANUS MOERENS POSUIT
ANNO MDCCXXXVI

OBIIT ANNO MDCCII DIE VI APRILIS
AETATIS SUAE CIRCITER LXXX

To the Most Excellent and High God.

To the Very Reverend Father, the Friar Francis Porter, an Irishman
of Meath, twice Jubilate Lecturer of the Order of Minors,
A man deserving well
Of his Religion and Country,
A learned and pious Author of many Books,
Theologian and Historiographer of the Most Serene
Britannic Majesty, James the Second;
Father, the Friar Francis Fleming, Jubilate Lecturer
and Guardian of the College of St. Isidore of the City (Rome),
Sorrowing, placed [this Monument, erected] with
The Alms bestowed on the College,
In the year 1736.

He died in the year 1702, on the 6th day of April,
About the 80th of his Age.

FRANCIS PORTER.

Born in County Meath; went to Rome at an early age; became a Franciscan Recollect; was guardian of the convent of San Isidoro; subsequently lector of philosophy, and professor of moral and speculative divinity. Wrote *Securis Evangelica ad Hæresis Radices Posita*, published at Rome in 1674; *Palinodia Religionis prætensæ Reformatæ*, Rome, 1679; *Compendium Annalium Ecclesiasticorum Regni Hiberniæ*, Rome, 1690 (this is his most important and best known work); *Systema Decretorum Dogmaticorum*, Avignione, 1693; *Opusculum contra vulgares quasdam prophetias de Electionibus S. Pontificum, S. Malachiæ falso attributas, gallicè primum editum, nunc in Latinum Idioma translatum*, Rome, 1698.

D. O. M.

OSSA
A. R. P. IOANNIS O'MADDIN L. IUB.
SOLIDA PIETATE NON MINUS
QUAM ERUDITIONE CONSPICUI
HUIUS COLLEGII TER GUARDIANI
EM. CARD. IMPERIALI
HIBERNIAE PROTECTORIS
THEOLOGI
OBIIT
AN. MDCCXLIV DIE XII FEBRY.
AETATIS ANNO LXXX

To the Most Excellent and High God.

The Bones
Of the Very Reverend Father John O'Maddin, Jubilate Lecturer,
Conspicuous no less by Solid Piety
Than Erudition,
Thrice Guardian of this College,
Theologian
Of the Eminent Cardinal Imperiali,
Protector of Ireland.
He died
In the year 1744, on the 12th day of February,
In the 80th year of his Age.

REVMUS ILLRIS D. IOAN O'NALLY
S. THEOLAE DR. HIBERNUS
PRON. APOST. C. CNOCNIVIA
IN HIBERNIA ABBAS
VIR GENERE DOCTRINA ET PIE-
TATE CLARUS

OBIIT III IUN. MDCLXVI
AETATIS SUAE ANNO LXV

The Most Reverend and Illustrious Dom John O'Nally,
Doctor of Sacred Theology, an Irishman,
Pronuncio Apostolic at Cnocnivia [Knock—— ?],
An Abbot in Ireland,
A Man Renowned in Lineage, Doctrine,
And Piety.

He died 3rd June, 1666,
In the 65th year of his Age.

D. O. M.

FR. ANTONIO HIQUAEO HIBERNO
VIRO DOCTMO ET RELIGIOSMO
S. THEOLOGIAE PROFESSORI EMERITO
TOTIUS, ORDINIS DEFINITORI
SOCIO GRATMO ET AMICO OPTIMO
MOERENS POSUIT
FR. LUCAS WADDINGUS
AEDIS PRAEFECTUS
OBIIT ANNO MDCXLI
DIE XXVI IUNII
AETATIS ANNO LV.

To the Most Excellent and High God.

To Friar Anthony Hickey, an Irishman,
A Most Learned and Religious Man,
Emeritus Professor of Sacred Theology,
Definitor of the Whole Order,
A Most Pleasing Companion and Most Excellent Friend,
Luke Wadding,
Prefect of the House,
Sorrowing,
Placed [this Monument].
He died in the year 1641,
On the 26th day of June,
In the 55th year of his Age.

ANTHONY HICKEY.

Born in County Clare; taught at Cologne and Louvain. He was the first divinity lecturer at San Isidoro's, whither he was invited by Luke Wadding in 1625. He published *Expostulatus Bzovius; seu Nitela Franciscanæ religionis et abstersio sordium quibus eam conspurcare frustra tentavit Abrahamus Bzovius*, Lyons, 1627; *In quatuor libros sententiarum juxta mentem Scoti*, Lyons, 1639; and left a treatise in MS., *De Stigmatibus S. Catherinæ Senensis*.

Bzovius was a Polish Dominican, and one of the continuators of the *Annales Ecclesiastici* of Cardinal Baronius, and, as a writer, attacked John Duns Scotus and the Franciscans with great bitterness.

D. O. M.

HIC IACET
ANTE ARAM SANCTAE ANNAE
CUI DEVOTISSIMUS DUM VIXIT EXTITIT
R. A. P. F. IACOBUS TAAFFE ORD. MIN. S. FR.
ILL. ET EXLL. COMITUM DE. TAAFFE
PROVINCIAE HIBERNIAE PATER
SACRAE THEOLOGIAE LECTOR IUBILATUS
REGINAE MAGNAE BRITTANIAE
OLIM A CONCILIIS ET CONFESSIONIBUS
SANGUINE ILLUSTRIS ILLUSTRIOR VIRTUTE
CANDORE PRAECIPUUS PATIENTIA INVICTUS
HUMILITATE MINOR PIETATE MAIOR
POST DIVERSA IN SUO ORDINE EXERCITA
LAUDABILITER MUNIA
POST PRAECLARA IN RELIGIONE MERITA
OBIIT IN HOC S. ISIDORI COLLEGIO DIE VII
XBRIS MDCLXXXI AETATIS SUAE LVIII
RELIGIONIS VERO XXXXII
NOBILITAS VIRTUS PIETAS PRUDENTIA CANDOR
ORNANT TUMULUM CUNCTA IACOBE TUUM
FRAN. TAAFFE COMES DE CARLINGFORD
SAC. CAES. REGIAEQUE MAIESTATIS
ACTUALIS CAMERARIUS
ET CATAPHRAGIORUM CHILIARCHA
HOC MONUMENTUM PATRUO POSUIT

To the Most Excellent and High God.
Here lies,
Before the Altar of Saint Anne,
To Whom he was most devout whilst he lived,
The Very Rev. Father, the Friar James Taaffe, of the Order of Minors of St. Francis,
Of the Illustrious and Excellent Counts Taaffe;
Father of the Province of Ireland;
Jubilate Lecturer of Sacred Theology;
Formerly of the Councils and Confessions
of the Queen of Great Britain;
Illustrious by Blood, more Illustrious by Virtue,
Singular in Uprightness, in Patience unconquered,
In Lowliness lesser, in Piety greater.
After divers Offices laudably Exercised
in his Order,
After Renowned Merits in Religion,
He died in this College of St. Isidore on the 7th day
of December 1681, in the 58th [year] of his Age
But 42nd of his Religious Profession.
Nobility, Virtue, Piety, Prudence, Purity,
All adorn thy tomb, O James.
Francis Taaffe, Earl of Carlingford,
Actual Chamberlain
Of the Sacred, Cæsarean, and Royal Majesty,
And Colonel of the Cuirassiers,
To his father's brother placed this Monument.

D. O. M.

ILMO RMO D. F. HUGONI CAVELLO
ORD. M. STRIC. OBS. LECT. DEFIN. GNLI
ARCHIEPO ARMACAN. PRIMAT. HIBERN.
DE PATRIA RELIGIONE ET LITERIS
BENEMERITO CUIUS [MORTEM MERITA]
IN PATRIAM REDITUM
MORS PRAEVENIT
EX. D. IOAN O'NEILL TIRONIAE COMES
HUNC LAPIDEM PONI FECIT
OBIIT XXII SEPT MDCXXVI
AETATIS LV

To the Most Excellent and High God.

To the Most Illustrious, the Most Reverend Lord, Friar Hugh MacCaghwell,
Of the Order of Minors of the Strict Observance Lecturer and Definitor General,
Archbishop of Armagh, Primate of Ireland,
Well deserving of his Country, Religion, and Letters,
Whose Return to his Country Death prevented;
The Excellent Lord, John O'Neill, Earl of Tyrone,
Caused this Stone to be Erected.
He died on the 22nd September, 1626,
Aged 55.

Hugh MacCaghwell.

Born of poor parents at Saul, Co. Down, in 1571 or 1572; studied classics at Mona—the Isle of Man or Anglesey; for, as both places are called Mona in Latin, opinions differ. He was tutor to Henry and Hugh, the sons of Hugh O'Neill. MacCaghwell was knighted by O'Neill, and offered a post in his army, which he refused. He accompanied Henry O'Neill[1] to the court of Spain, to procure aid for the Ulster forces. Visiting Salamanca, where Henry O'Neill remained to complete his education, MacCaghwell determined to become a Franciscan. After his ordination, he taught theology at Salamanca. He co-operated with Dr. Florence Conry, Archbishop of Tuam, in establishing at Louvain the College of St. Anthony for Irish Franciscans. Here, too, he professed theology, and had among his pupils Colgan and Fleming. In 1623 he became Definitor-General of the Observantine Franciscans, and was honoured with the chair of theology in the convent of Ara Cœli, Rome. At the request of John O'Neill, Earl of Tyrone, and Albert Hugh O'Donnell, Earl of Tyrconnell, he was appointed to the see of Armagh by Urban VIII. on 17 March, 1626, He was consecrated at Rome, 7 June; but died of fever before setting out for his diocese. He wrote the *Mirror of the Sacrament of Penance*, in Irish, for the benefit of his countrymen serving abroad. This was published in *1618*—not in 1628, as stated by Harris and Stuart, who, erroneously, make it

(1) Father O'Laverty (vol. v., *Bishops*, p. 399), by mistake, says he accompanied "Hugh" to Spain.

a posthumous work. He also published *Scoti Commentaria in quatuor Libros Sententiarum cum Annotationibus Marginalibus*, 1620; *Apologia pro Joanne Duns Scoto adversus Abr. Bzovium.* To this Nicholas Jansenius wrote a reply, which was answered by MacCaghwell (under the assumed name of Hugo Magnesius) in a work entitled *Apologia Apologiæ pro J. D. Scoto scriptæ adversus Nic. Jansenium Ord. Prædicatorum*, Paris, 1623. Other works of MacCaghwell's were—*Scoti Commentaria seu Reportata Parisiensia, Quæstiones Quodlibetales, Quæstiones in Libros de Anima, Quæstiones in Metaphysicam*, etc. His life was written by one of his pupils, the famous Father Patrick Fleming of Louth.

HUGH MACCAGHWELL.

Naevi nescia
Scotistis illuxit Hugh; ceu Scotus Hugeni
haec quantum didicit, debet utrique, Schola.

Without blemish.
Hugh shone upon the Scotists; Scotus learned as it were these things from Hugh, as much as the School did from both.

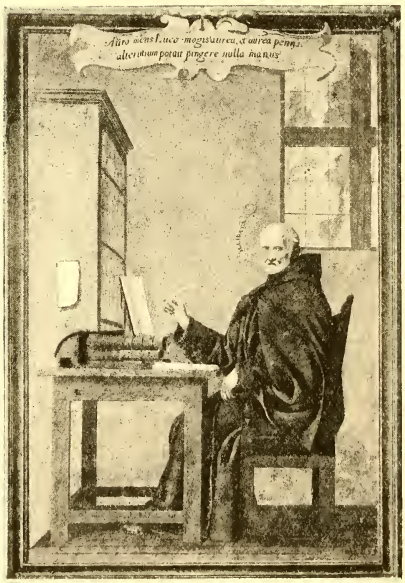
Photo. of a fresco in the Aula Maxima, San Isidoro.

D. O. M.
R. A. P. F. LUCAE WADDING HIBERNO
VIRO ERUDITO
VIRTUTIBUS ORNATO
DE ECCLESIA RELIGIONE ET PATRIA
BENEMERITO
LECTORI IUBILATO
TOTIUS ORDIN. MINOR. CHRONOLOGO
PATRI AC FUNDATORI
OPTIMO ET AMANTISSIMO
COLLEGIUM MOERENS POSUIT
AERE D. HERCULIS RONCONII
IN URBE ADVOCATI
EIUS VERI AMICI
{ IVAN CASHEL HOEY RENOVAVIT }
OBIIT
XVII NOVEMBRIS MDCLVII
AETATIS LXX
FLEBILIS HINC ABSIS SUBITO MORS VICTOR REMANSIT
OSSA TEGIT MARMOR SPIRITUS ASTRA TENET

To the Most Excellent and High God.

To the Very Reverend Father, Friar Luke Wadding, an Irishman,
An Erudite Man,
Adorned with Virtues,
Well deserving
Of Church, Religion, and Country,
Jubilate Lecturer,
Chronologer of the Whole Order of Minors,
A Father and Founder,
The Best and Most Loving,
The Sorrowing College placed [this Monument]
At the Expense of Signor Hercules Ronconio,
Advocate in the City,
His True Friend.
{ John Cashel Hoey restored it. }
He died
18th November, 1658,
Aged 70.

To be lamented, be thou hence : suddenly Death remained the Victor.
Marble has covered the bones : the spirit holds the stars.



LUKE WADDING.

Illibata
Auro mens Lucæ magis aurea et aurea penna
Alterutrum potuit pingere nulla manus

Spotless.
The mind of Luke than gold more golden, and a golden pen, no hand could paint either.

Photo. of a fresco in the Aula Maxima, San Isidoro.

Born in Waterford in 1588; his father, Walter Wadding, a citizen of eminence; his mother, Anastasia Lombard, a near relative of Peter Lombard, the Primate of Armagh. He studied under the Jesuits at Lisbon, then in the Franciscan Convent of the Immaculate Conception at Matozinhos, where he was professed on the 23 September, 1605. Subsequently, he taught theology at Coimbra and Salamanca. Besides Irish, English, and the classical tongues, he was master of the chief European and some of the Oriental languages. St. Isidore's College, which was the chief of his conventual foundations, was opened for the reception of students on the 24 June,

1625, and was furnished by him with a library of 5,000 books and some 800 MSS. He was the first guardian. At five successive chapters he was chosen to the same office. The regulation of the sees—in fact, of the whole Church in Ireland—was practically entrusted to his management by the Roman curia, particularly during the Cardinal-protectorship of his patron, Cardinal Ludovisi. Wadding took an active part in promoting the war of the Confederate Catholics, and was recommended to Urban VIII. for the Cardinalate by the Supreme Council; but he got possession of their recommendation when the deputation bearing it arrived in Rome, and prevented its presentation to the Pope. Wadding published some twenty Latin works, the most valuable being his immense history of his Order, the *Annales Minorum*, eight volumes folio, Lyons and Rome, 1625–1654; and edited the works of John Duns Scotus, sixteen volumes folio, Lyons, 1639. Wadding's life, in Latin, will be found in the 1731 edition of his *Annales*, written by his nephew, Father Francis Harold.

D. O. M.
HIC IACET
ILLUSTRISSIMUS D. IACOBUS FAGAN PBESBY
TER HIBERNUS PIUS ET ERUDITUS DOCTOR
COMPLUTENSIS AGENS CLERI HIBERNIAE ROMAE
QUI EPATUM MIDENSEM SIBI A PAPA COLLATUM
RENUIT OBYT DIE VI AUGUSTI MDCCXIII
REQUIESCAT IN PACE

To the Most Excellent and High God.
Here lies
The Most Illustrious Lord, James Fagan,
A Pious Irish Priest and Erudite Doctor,
Agent at Alcala de Henarez of the Irish Clergy of Rome,
Who refused the Episcopate of Meath conferred upon him by the Pope,
He died on the 6th day of August, 1713.
May he Rest in Peace.

D. O. M.
A. R. P. F. BERNARDINO MORPHY HIBERNO
S. T. L. IUBILATO COLLEGYQUE GUARDIANO
VIRO
AB
AMABILI MORUM SUAVITATE
ILLIBATO VITAE CANDORE
INTEGRITATIS ET IUSTITIAE LAUDE
ERUDITIONIS EXCELLENTIA
SPECTABILI
D. IOANNIS BAPTISTA MAINI
MEDIOLANENSIS
MERENTI MOERENS APPOSUIT
OBYT
ANNO SAL MDCCXL DIE IV SEPTEMB
AETATIS ANNO XXXXVII
R I.P.

To the Very Reverend Father, the Friar Bernard Murphy, an Irishman,
Jubilate Lecturer of Sacred Theology and Guardian of the College;
A Man
Notable
For Amiable Sweetness of Manners,
For Spotless Purity of Life,
For the Praise of Integrity and Justice,
For the Excellence of Erudition;
Signor John Baptist Maini
of Milan,
Sorrowing,
Placed [this Monument] as to one of good deserts.
He died
In the year of Salvation 1740, on the 4th day of September,
In the 47th year of his Age.
R.I.P.

D. O. M.

IOANNI CREVAEO HIBERNO
LIMERICENSI EX ORDINE PATRICIO
S. TH. DOCTORI ABULENSI
PATRIAE DIOCESEOS OLIM VIC. GENERALI
ALEXANDRO VII PONT. MAX.
A SECRETIORI SACELLO
PROTONOT. APOST.....
EQUITI AUR. NOB. ROMANO
VIRO GENERE DOCTRINA PIETATE CONSPICUO
PETR. ET ANDR. CREVAEI EIUS CONSANGUINEI
TAMQUAM PARENTI OPTIME MERITO
MOERENTES POSUERUNT

OBIIT ANNO XPI. MDCLXIII
AETATIS SUAE LXVIII
DIE VI IANUARII

To the Most Excellent and High God.

To John Creave,* an Irishman,
Of Limerick, of Patrician order,
Doctor of Sacred Theology, of [Abbeyville?]
Formerly Vicar-General of his paternal Diocese,
Of the Private Chapel
Of Alexander the Seventh, Supreme Pontiff,
Protonotary Apostolic,
A Noble Roman Knight,
A Man Conspicuous by Lineage, Doctrine, and Piety;
Peter and Andrew Creave, his Kinsmen,
As unto a Relation of the best deserts,
Sorrowing,
Placed [this Monument].
He died in the year of Christ 1663,
In the 68th of his Age,
On the 6th day of January.

* This name also takes the forms of *Crewe* and *Creagh*.

JOHN CREAVE (or CREAGH, as he is most commonly called).

A native of Limerick, nephew of Primate Creagh, who was poisoned in the Tower of London in 1585, after eighteen years' imprisonment. John Creagh was domestic chaplain of Pope Alexander VII. Pierce Creagh, who was, first, Bishop of Cork, and afterwards Archbishop of Dublin, and who died at Strasburg in 1705, was his nephew. Pope Alexander VII. created a dukedom in the Creagh family, and gave them an addition to their arms.

HIC IACET
D. CLEMENTINA MEIGHAN
ALIAS O'NEILL
OBIIT VII DECEMBRIS MDCCLVI
AETATIS SUAE ANNO XXIII
D. THOMAS MEIGHAN
DILECTISSIMAE CONIUGI SIBI
ET HAEREDIBUS POSUIT
R.I.P.

Here lies
* D. Clementina Meighan,
Otherwise O'Neill.
She died on the 7th December, 1756,
In the 23rd year of her Age.
* D. Thomas Meighan,
To his beloved Wife, for himself
And heirs, placed [this Monument].
R.I.P.

D. O. M.

MAURITIO BREHUNO HIBERNO
PHILOSOPHO
INNOCENTIUS CAVALLONI ROMANUS
MOERENS MONUMENTUM POSUIT
OBIIT AETATIS XXXXV DIE III MAII
ANNO MDCXXXIII

To the Most Excellent and High God.

To Maurice Brehun, an Irishman,
A Philosopher,
Innocent Cavalloni, a Roman,
Sorrowing, placed [this] Monument.
He died in the 45th of his Age, on the 3rd day of May,
In the year 1633.

* *Domina* and *Dominus* respectively; equivalent here to "Mrs." and "Mr."

D. O. M.

MEMORIA P. F.
BONAVEN.RA BARONIS } HYBERNI
LECTORIS } CLONMEL
PLURIES EMERITI
AUTHORIS
XXII TOMORUM
QUIPPE
ORATORIS POETAE
PHILOSOPHI HISTORICI
PRINCIPUM ALIQUOT THEOLOGI
QUI DUDUM
SCOTIAE CUSTOS
DEINDE
CROATIAE COMMISSARIUS
DENIQUE
RECUSATA HUIUS COENOBII PRAEFECTURA
(NE ADDAM INFULAS EPISCOPALES)
MORTALITATI SUCCUBUIT
OCTOGENARIO MAIOR
F. IO. DE BURGO AEDIS PRAEFECTUS
MONUMENTUM MERENTI EREXIT
AN. CIↃDCXC
IPSE BARO EXPIRAVIT AN. MDCXCVI
MENSIS MARTII DIE 18
NOCTIS { HORA 4
QUIESCAT IN PACE
AMEN

To the Most Excellent and High God.

A Memory of Father, the Friar } An Irishman
Bonaventure Baron, } of Clonmel
Several Times
Emeritus Lecturer,
Author
of 22 Volumes,
To wit,
An Orator, a Poet,
A Philosopher, an Historian,
Theologian of sundry Princes,
Who, heretofore
The Guardian of Ireland,
Then
Commissary of Croatia,
Having refused the Prefecture of this Monastery
(Not to add Episcopal Mitres),
Succumbed to Mortality,
More than an Octogenarian.
Friar John de Burgo, Prefect of the House,
As unto one of Merit, erected [this] Monument,
In the year 1690.
Baron himself expired in the year 1696,
On the 18th day of the Month of March,
At the 4th Hour of Night.
May he Rest in Peace.
Amen.

A ☧ Ω

OCTAVIA CATHARINA MARIA FILIA GEORGII BRYAN
EQUITIS IENKINSTOWNENSIS
ET MARGARITAE TALBOT ROMAE NATA
VI ID. FEBRUARII A. D. CIↃIↃCCCXXVII
EXTREMUM DIEM IBIDEM OBIIT
KAL. DECEMBRIS CIↃIↃCCCXLVI
REQUIESCAT IN PACE

Alpha. Christos. Omega.

Octavia Catherine Mary, Daughter of George Bryan,
Knight, of Jenkinstown,
And Margaret Talbot; Born at Rome
The 6th of the Ides of February, A.D. 1827.
There, she discharged the extreme day,*
In the Kalends of December, 1846.
May she rest in Peace.

AMELIA CURRAN WAS THE MOST
TALENTED AND VIRTUOUS DAUGHTER OF
IOHN PHILPOT CURRAN
WHO FEARLESSLY PLEADED THE CAUSE OF HIS
COUNTRY AND HIS OPPRESSED FELLOW CITIZENS
BEFORE CORRUPT JUDGES AND HOSTILE JURIES
THEY WERE TRUE PATRIOTS
TO THEIR MEMORY THIS TABLET IS INSCRIBED BY
THEIR SURVIVING FRIEND VALENTINE SECOND
LORD CLONCURRY
ANNO DOMINI MDCCCXLVIII

Amelia Curran's sister Sarah was the betrothed of Robert Emmet, concerning whom Washington Irving has written the pathetic tale of *The Broken Heart.* Her story is well known, and has been often told both in song and verse.

D. O. M.

To the Most Excellent and High God.

HEIC CINIS QUIESCIT
MARGARITAE HORIS MEIGHAN
ENNIS HIBERNENSIS
INGENIA PRUDENTIA PIETATE
RELIGIONE PRAESTANTISSIMAE
ANNO AET. SUAE LXII
R. S. MDCCCXVI DIE XXVI AUG.
ALBANI VITA FUNCTAE

Here rests the Dust
of Margaret Horis Meighan,
Ennis, of Ireland,
Most Excellent in Disposition,
In Prudence, in Piety, in Religion,
In the 62nd year of her Age.
All things coming to an End in 1816 on the 26th day of Augus
Having discharged Life at Albano.

IOHAN. ENNIS PRIMAEVUS FIL.
GRATI ANIMI ET CHARITATIS ERGO
MATRI AMANTISSIMAE
CUM LACRYMIS M. P.

John Ennis, her Eldest Son,
Because of Grateful Mind and Charity,
To his Most Loving Mother,
With Tears, placed [this] Monument.

* *Extremum diem obire*, to discharge the extreme day; pleonastic for "died."

D. O. M.
INNOCENTIO XI SUMMO PONTIFICE
EMIN. ET REV. D. MARCUS ANTO. BARBADICUS
S. R. E. TIT. S. SUSANNAE PRESB. CARD. ARCHIEP. CORC
ECCLESIAM HANC ET ALTARE MAIUS
(INCLUSIS IN EV RELIQUIIS SS. MARTYRUM
IRENAEI ET MARTIALIS)
IN HONOREM S. ISIDORI AGRICOLAE DICATAM
DOMINICO DIE XXVI OCT. ANN. MDCLXXXVI
SOLEMNI RITU ET POMPA CONSECRAVIT
ET PETENTIB. GUARDIANO ET PP. HUIUS COLLEGII
ORD. FRATRUM MINORUM STRICT. OBSERV.
NATIONIS REGNI HIBERNIAE
ANNIVERSARIUM HUIUSMO. CONSECRATIONIS
TRANSTULIT AD DOMINICAM QUARTAM
EIUSDEM MENSIS CUIUSLIBET ANNI
INDULGENTIASQ. CENTUM DIERUM OMNIBUS
FIDELIBUS EAMDEM ECCLESIAM PRAEDICTA
DIE VISITANTIBUS CONCESSIT

To the Most Excellent and High God.
Innocent XI., Supreme Pontiff,
The Eminent and Most Rev. Marcantonio Barbadico,
Cardinal Priest of the Holy Roman Church, of the Title of St. Susannah,
Archbishop of Corfu,
Consecrated this Church and greater Altar
(Relics of the Holy Martyrs Irenæus and
Martial being enclosed therein),
Dedicated in honour of St. Isidore Agricola,
On Sunday, 26th October, 1686,
With solemn rite and ceremony,
And, at the request of the Guardian and Fathers of this College,
Of the Order of Friars Minors of the Strict Observance
Of the Nation of the Kingdom of Ireland,
Transferred the anniversary of this Consecration
To the fourth Sunday of the same month of any year,
And granted indulgences of a hundred days
To all the faithful visiting the same Church
On the aforesaid day.

SACELLUM	The Chapel
FRANCISCO ASISINATI	Dedicated
ORDINIS MINORUM PARENTI	To Francis of Assisi,
ET PATRICIO	Parent of the Order of Minors,
HIBERNIAE EPISCOPO	And to Patrick,
ATQUE APOSTOLO	Bishop and Apostle of Ireland,
DICATUM	With new works
NOVIS OPERIBUS	And pictures added,
ET PICTURIS ADDITIS	Paul Belloni
ORNAVIT AN. MDCCCLXVI	Adorned in the year 1866,
PAULUS BELLONI	And by rite of patronage
ET IURE PATRONATUS	Secured for himself and his family.
SIBI GENTIQUE SUAE	
COMPARAVIT	

A ☧ Ω

HEIC AVITO IN SACRARIO QUIESCUNT
ISABELLA BALL THOMAE SHERLOCK UXOR
EIUSQUE FILIA ISABELLA CLARA
MARIAE PERDOLENTIS SOROR VIRGO
HIBERNAE
ROMAE DIEM SUPREMUM OBIERUNT
MATER VI NONAS MAIAS A. M.DCCC.XLVII
FILIA IV. NONAS MARTIAS A. M.DCCC.XLVI
VIRTUTES EARUM ANIMIS AB INEUNTE AETATE INSEDERUNT
PARENS QUOTIDIANA IN EGENOS
BENEFICENTIA EXCELLUIT
ROMANAMQUE PETRI SEDEM
SUMMO STUDIO PROSEQUUTA EST
VIRGO MATRIS VESTIGIIS NOVITER INGRESSA
DEO AB AETATIS FLORE DEVOTA
CHRISTUM SPONSUM PERAMANTER DILEXIT
UT PRAECLARA VIRTUTUM EXEMPLA
MEMORIAE POSTERORUM PRODANTUR
IOANNES ET MARIA SHERLOCK
MATRI INCOMPARABILI SORORI DULCISSIMAE
CUM LACRYMIS POSUERUNT

Alpha. Christos. Omega.

Here, in ancestral chapel, rest
Isabella Ball, Wife of Thomas Sherlock,
and her Daughter, Isabella Clare,
A Sister of the Sorrowful Mary, a Virgin
of Ireland.
They discharged the supreme day* at Rome,
The Mother on the 6th of the Nones of May, in the year 1847,
The Daughter on the 4th of the Nones of March, 1846.
The Virtues sat in [possessed] their Minds from an Early Age.
The Parent excelled in daily Beneficence
Towards the Poor,
And followed the Roman See of Peter with Extreme Affection.
The Virgin, newly entering upon the footsteps of her Mother,
Devoted to God from the Flower of her Age,
Loved, most lovingly, Christ her Spouse.
In order that illustrious Examples of Virtues
May be handed down to the Memory of Posterity,
John and Mary Sherlock,
To an Incomparable Mother, to a most sweet Sister,
With tears, placed [this Monument].

* *Supremum diem obire.* to discharge the supreme day; pleonastic for "to die."

The following inscription is on the new monument erected by the Irish on the Continent :

PIO IX. PONT. MAX.
COLLEG. HIBERN. SOD. FRANCISC. EX. ORD. STRICT. OBSERV.
IN CONTINENTI DOMO A LUCA WADINGO
EXCITATA COMMORANTIUM
AEDEM HANC. B. ISIDORO AGRIC. DICATAM
INIURIA SUPERIORUM TEMPORUM SQUALENTEM
PIORUM MUNIFICENTIA SUFFRAGENTE
IN SPLENDIDIOREM FORMAM REST. CUR.
ANNO MDCCCLVI

Pius IX., Pope.
The Irish College of the Sodality of Franciscans of the Order of Strict Observance,
Abiding on the Continent,
In the House raised by Luke Wadding,
Had the care to restore to more splendid form
This temple dedicated to St. Isidore,
Befouled with the injury of former times,
The munificence of the pious assisting,
In the year 1856.

The Colville Family in Ulster.

By JOHN M. DICKSON.

IN these practical days it may seem to many persons a sad waste of time to collect the memorials of a family that is no longer in a position to bestow favours, and whose existence in this province is now almost forgotten; but, as some members of the Ulster branch of the Colville family were striking personalities in themselves, and filled a large place in the history of their times, the writer (himself a descendant of that family) has considered it worth while to collect together such notices of them as are to be found scattered through existing records, and to add to these such family traditions as yet remain, and have not been published hitherto.

Of the printed records, a large proportion may be found in the notes to the *Montgomery Manuscripts*, edited by the Rev. George Hill. These notes contain an immense amount of most interesting matter relating to the history of the seventeenth and eighteenth centuries in the north of Ireland. From these the writer has freely borrowed, and in that way has not only been saved much labour, but has possibly avoided many blunders by following such a master in historical research.

The Colvilles (as the name implies) are of Norman origin; no less than three of that name appearing on the roll of Battle Abbey as having accompanied the Conqueror. The Scottish branch, with which we are more immediately concerned, sprang from Philip de Colville, who settled in Scotland in the twelfth century; and whose descendant, Sir Robert, was Master of the Household to James IV., and fell with his sovereign at Flodden in 1513. The grandson of this Sir Robert, having married Margaret, daughter of Sir Robert Douglass of Loch Leven, had two sons—James, his heir, and Alexander, "Commendator of Culross," who was ancestor of the present eleventh Baron Colville of Culross, the title having been granted in 1609, the next heir being styled "Master of Colville."[1]

The family seem to have since become allied by marriage with most of the Scottish nobility, including the blood royal, their arms displaying the "Stuart fess," as may be seen on the family tomb in Newtownards.

The founder of the Irish branch of the family, Alexander Colville, D.D., Professor of Divinity at St. Andrew's, Fife, who came to Ireland in 1630, was, according to Burke, son of the "Commendator" above mentioned, and

(1) Douglass's *Scottish Peerage*.

brother of John, third Lord Colville of Culross.[1] It is probable he was induced to settle in the north of Ireland by his kinsman, Bishop Echlin, whose mother was Grissel Colville, daughter of Robert Colville of Clish, in the county of Kinross.

Bishop Echlin, finding himself in a position to grant preferment, and, in the good old Scottish fashion, remembering that "blood is thicker than water," was probably willing to give a helping hand to this relation of his wife, which he could more readily do, as his *protégé* was in his own profession. Accordingly, we find that, after receiving two minor appointments in the diocese of Connor, Dr. Colville obtained, in 1634, the rectory of Skerry, to which was joined, in 1661, the adjoining living of Rathcavan, also in the same diocese.

These two parishes must have brought in a very comfortable income; but could not have accounted for the large means for those times which Dr. Colville certainly possessed. The most probable explanation is that a very large sum, derived from the sale of a Scottish estate, had been bequeathed to him by a wealthy kinsman, who ended his days under the doctor's roof. Many of his neighbours in the County Antrim, probably envious, and certainly uncharitable, accounted for his wealth in a very different way. They reputed him a sorcerer, who had obtained supernatural powers by selling himself to the devil.

We must remember that, in the middle of the seventeenth century, the belief in witchcraft and "black art" was very general, and was nowhere stronger than among the strict Covenanters in the south of Scotland, many of whom had by that time settled in the county of Antrim, and had doubtless brought this belief over with them.

We find in the *Memorials* of the Rev. Robert Law, 1638–1684, an amusing story, in which Dr. Colville's name occurs in this connection. A servant girl in the employment of Major-General Montgomery, residing at Irvine, having been charged with the crime of raising the devil (for the excusable purpose apparently of discovering the whereabouts of some stolen silver), pleaded guilty to the charge, adding that she had learned the art in Dr. Colville's house in Ireland, "who used to practise it."

As the local account of the doctor's transactions with the evil one was very circumstantial in its details, and very widely believed, we may be allowed to repeat it as an illustration of the credulity prevailing in County Antrim two hundred and fifty years ago.

Late one summer's evening, it appears the doctor was fishing along the river Maine, in the neighbourhood of Galgorm Castle, when suddenly a gentleman of distinguished appearance and rather dark complexion presented himself before him. Whether or not the apparition was on this occasion

(1) *Landed Gentry Supplement*, 1850, p. 71.

voluntarily "raised" by the doctor is not reported; but anglers will understand that "raising" is the first object in trout fishing, and possibly this "rise" from the lower regions may have been in response to some lure on his part; but as the whole story is rather "fishy," we need not discuss the point. At all events, it seems the devil proceeded to make offers for the reversion of the doctor's soul; and after the customary higgling, the price was fixed at just as many "spade guineas" as would fill one of the top boots which the doctor was wearing at the time. Possibly the boot may have been suggested by him as the largest receptacle just then "at hand," if such a bull may be excused; and the time of payment was arranged to be at twelve o'clock on the same night in the doctor's study. Now, it appears that this study was on the second story of the castle, and it occurred to the doctor that he might contrive to get a little more "to boot," as it were, besides his bargain in this way. Having cut a large hole in the sole of the boot to be filled, he fastened it securely to the floor of his study, having fitted it over a corresponding hole in the floor under it, so that when the devil proceeded to fill the boot with guineas he had also to fill the rather roomy apartment on the ground floor! So far, the doctor had clearly the best of it; but, in the course of time, the night came round when "the due and forfeit of his bond" had to be met. Now, when the devil, who is a model of punctuality on these occasions, appeared in the doctor's study, he found him engaged in reading his Bible by the light of an inch of candle, which, in order to follow the text more closely, he held between his finger and thumb. His satanic majesty, reflecting doubtless on the extremely stiff figure he had been obliged to pay on his previous visit, and, like Malvolio, "quenching his familiar smile with an austere regard of control," ordered the doctor to come along. On being summoned, the latter requested one further small favour from his old confederate—namely, to be allowed to remain until the small remnant of candle which he held in his hand should be burned out. This moderate request being granted, he dropped the candle into the Bible, which he promptly closed upon it! The devil, though able to quote scripture on occasion to serve his turn, is, it seems, on no account permitted to touch the sacred volume itself; so realizing too late that he was no match for his reverence, he disappeared for good, leaving the doctor in the dark to be sure, but not incommoded further than by a slight perfume of brimstone, which, under the circumstances, was perhaps unavoidable.

Similar visitations of other castles are reported in mediæval times, in which a great breach in the wall remains to show the violent means of exit adopted; but in those cases the devil carried off the *corpus delicti* with him. As this was not so at Galgorm, there was no injury to the masonry of the castle: the devil on this occasion having carried away nothing except, perhaps, a very natural resolution to make no more "time bargains" with doctors in divinity.

It is agreeable to notice the charming simplicity ascribed to the devil in these old legends, and his scrupulous respect for his promises: in fact, the sharp practices always appear on the other side. If we are to believe the hard things reported of the devil by the theological faculty nowadays, we are driven to infer that this sad falling off in his originally fine character must be due to his dealings "in the way of business" with mankind, both lay and clerical, since those good old times.

Though it might be thought in these more enlightened days unnecessary to treat such a legend as the above seriously, yet the writer learns that it is still currently reported in the neighbourhood, that when, some fifty years ago, the present owners entered Galgorm Castle, they found there an iron box, in which, when opened, were found the Bible and bit of candle!!

But there were other reasons besides his unaccountable wealth that may have given rise to these charges of occult practices. Dr. Colville, having been "a true Church and King man," a doughty champion of Prelacy, and a constant thorn in the side of the Presbytery, must have made many enemies, who, finding him generally too strong for them, hated him accordingly. There is a passage in Reid's *History of Presbyterianism* (vol. ii., p. 603) that throws so much light on this aspect of the question that we quote it *in extenso*. It relates to the time when a Presbytery was first formed in Ulster under Munro's military auspices, and the Scotch Presbyterians, under Parliamentarian patronage, were pushing matters with a high hand in Church and State, gathering to themselves all the tithes and church property, and claiming almost papal control.

"Although a Scotchman, he was an eager and intolerant prelatist. . . . He had been one of the few clergymen who joined in the petition to Strafford to impose the black oath on his countrymen in Ulster, and he now railed against the Presbyterian ministers as intruders, not only into the ministry, but into the province. He possessed considerable property in the country, yet, notwithstanding his wealth and influence and his contempt for their authority, the Presbytery determined to proceed against him. Their process, however, was suspended in consequence of the English Commissioners, who were anxious to bring over a person of his weight to the side of Parliament."

Their proceedings against this formidable opponent are thus recorded in the artless narrative of Adair:

"The Presbytery at this time, and a while before, did use great diligence to convince Dr. Colville of divers unsuitable carriages, both in private discourse with some of their number, and by summoning him before the Presbytery; and had witnesses to prove their allegations against him. But he never appeared, except one time before the Commissioners at Belfast, at which time he would not direct his speech to the Moderator, but to the Commissioners. He had also beforehand applied to the Commissioners, vindicating himself and insinuating on them. Upon this they desired the Presbytery to deal with him as favourably as they could, in regard that they had use for the doctor in reference to their affairs in the county, he being a man *knowing that way*. The Presbytery had gone so far before the Commissioners came over, that he was publicly prayed for, in order to excommunication; yet thereafter they found it convenient to proceed no further; and some knowing friends thought it had been greater prudence to have let him alone."

Truly, a terrible doctor this to deal with, who treats the Presbytery with contempt; will not even "direct his speech to the Moderator"; who defies the powers that be, treating the Lord Protector Cromwell as little better than a usurper; yet whose Commissioners, when sent down specially, will not interfere with him: would rather, indeed, "have him on their side." Clearly not a man to be encountered with carnal weapons; to be "prayed for" rather, as one in league with the powers of darkness! It is to be feared that the "unsuitable carriages" went on after this visit of the Commissioners just as before; that he continued to dispute every inch of ground with the Presbytery; and to help the distressed Royalists during the usurpation, and even to lend them money in their extremity. It does not appear, however, that he lent any money in that way without adequate security, being probably "knowing that way" also. At all events, he did not impoverish himself, as about that time he had been able to purchase the Galgorm estate, containing some twenty-one townlands.

We find it stated distinctly in Lewis's *Topographical Dictionary of County Antrim* that Galgorm Castle was built by Dr. Colville; and this the writer considers most probable. It was known for a century afterwards as "Mount Colville"; and as his two immediate predecessors—Mr. William Edmondson and Sir Faithful Fortescue—can only have been about twenty years in possession, it seems improbable that either of them should have undertaken such a work.

On the other hand, its present owner, the Right Hon. John Young (to the courtesy of whose family I am much indebted) is of opinion that the builder of the castle was Sir Faithful Fortescue, on account of the care taken to render it defensible—a matter not likely to be so carefully attended to by a clergyman. But, whoever may have been the builder of Galgorm Castle, the fact that it remains perfectly habitable after weathering the storm of two hundred and fifty years, speaks volumes for the substantial character of the work.

The estate of Galgorm, purchased by Dr. Colville, was the moiety of the district of "Clanaghertie," granted by King James I. in 1608, *in capite*, to Rory Oge MacQuillin, "in consideration of the loss of his inheritance disposed of by his majestie to Sir Randolph MacDonnell." This former "inheritance" of the MacQuillin consisted of the much more extensive and fertile territory known as "The Route," south of Coleraine, which had been included in the wholesale confiscations that followed the Elizabethan wars in Ulster; although its owner, Edward MacQuillin, had never taken any part in the rebellion. Finding that, in case of wrongful seizure, no Irish landowner had any legal remedy in his own country, MacQuillin (being then 102 years of age, and quite blind) made his way to London, in 1605, to seek for justice from the king himself, who must have been moved by this pathetic figure, as he gave him promises of some

compensation, which the old man did not live to see carried out. However, in 1608, King James commissioned his deputy, Sir Arthur Chichester, to inform his grandson, Rory Oge MacQuillin, that the territory of Inisowen, in Donegal (confiscated from Sir Cahir O'Dogherty) should be transferred to him. It seems that the idea of entering on the patrimony of his friend and fellow-sufferer, O'Dogherty, was repulsive to MacQuillin's sense of honour. This sentimental reluctance was very convenient for the wily Chichester, who doubtless warmly encouraged it, as he had already determined to have Inisowen for himself. Having already, among other pickings, got the lands of Clanaghertie assigned to himself, he induced MacQuillin to take it in exchange for the much more valuable Inisowen. Chichester evidently considered that even Clanaghertie was much too good for a "meere Irishman" like MacQuillin; for we find that, eleven years after, the king was induced upon some pretext to issue a royal letter demanding the surrender of the property; and the nephew of Sir Arthur Chichester, "Sir Faithful Fortescue, received back the estate of Clanaghertie." However, on this occasion, Sir Arthur Chichester gave a sum of money to Rory Oge MacQuillin, "in consideration of the advantage that had accrued to his family through the other's loss"! Fortescue, a short time after, having divided the Clanaghertie estate, disposed of one half to William Adair, the ancestor of the Ballymena family, and the remainder to William Edmondson of Redhall, who again sold his portion to Dr. Colville before the middle of the century.

This portion contained twenty-one large townlands; and when Lord Mountcashel sold it through the Encumbered Estates Court, in 1851, it realized about £80,000, although land values were greatly depressed owing to the famine; the estate having thus remained in the possession of Dr. Colville and his descendants for upwards of two centuries.

As he was succeeded in the livings of Skerry and Rathcavan, in 1679, by Andrew Aytoun, we may conclude that Dr. Colville died in that year.

The writer has been unable to discover any reference to the marriage of Dr. Colville, but assumes that it had taken place before he left Scotland in 1630, as his son Robert, "sole heir of his bodie," who had entered the Army, was a captain in 1651. This we learn from the following letter, addressed by Major Rawdon to Lord Conway, and dated Nov. 25, 1651:

"My daughter Pen will make it a wedding with Captain Colville within ten or twelve days. The doctor [Colville?] is your servant very much."

This "wedding" was the first of four recorded of Sir Robert Colville, and this lady was, from the name, probably mother of his daughter Penelope, who was afterwards first wife of Sir Robert Adair of Ballymena, as well as his son and heir Francis, who, having married (Nov. 7, 1682) Dorothy, daughter of Sir John Temple, and sister of the first Viscount Palmerston, died shortly afterwards *sine prole* (*Lodge*, 1754).

Captain Colville seems to have resided with his father at Galgorm, being described as "of Mount Colville, in the County of Antrim," in 1675, the year in which he bought the estates of Newtown and Greyabbey, being knighted apparently some time between that year and 1679, when he also purchased the Comber estate, the residue of Lord Mount Alexander's property; the whole comprising some sixty townlands, together with the villages of Newtown and Comber, and now forming the County Down estate of the Marquis of Londonderry.

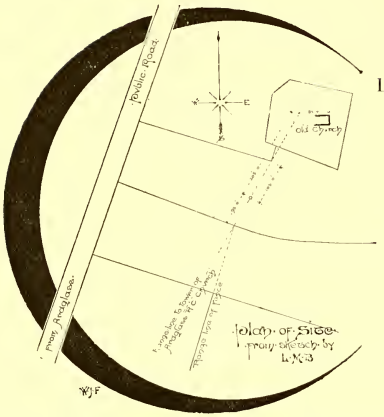
Having acquired these large estates in County Down, Sir Robert Colville proceeded to rebuild for himself Newtown House, the former residence of the Montgomery family, which had been burned in 1664 "by the carelessness of servants." This house, which had been "fully finished" in 1618, and stood between the present ivy-covered ruin and the "castle garden," "made three sides of a quadrangle (the south side of the church, being contiguous, made the fourth side), with coigns, and window-frames, and chimney-pieces, and funnels of freestone, all covered, and the floors beamed with main oak timber and clad with boards; the roofs with oak plank from his lordship's own woods, and slated with slates out of Scotland; and the floors laid with deals out of Norway; the windows were fitly glazed, and the edifice thoroughly furnished within." On the same site, Sir Robert Colville built "from the foundation one double-roofed house, stables, and coach-houses, and all other necessary or convenient edifices for brewing, baking, washing, hunting, hawking, pleasure-rooms, and pigeon-houses."

As from this time forward Sir Robert Colville is most frequently mentioned in connection with the politics of County Down, we will defer his further history to a future paper.

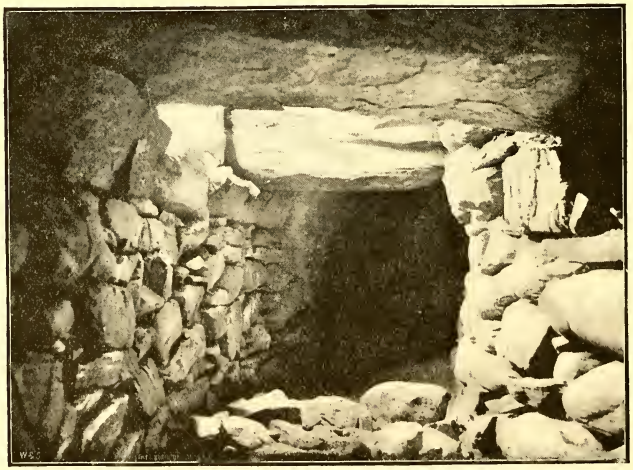
(To be continued.)

Ardtole Souterrain, County Down.

By FRANCIS JOSEPH BIGGER
AND
WILLIAM J. FENNELL.

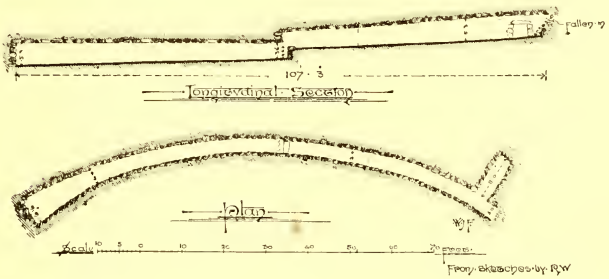


LOSE to Ardglass, this souterrain is situated in the field west of the ruined church of Ardtole, in the County of Down. Its total length is about 108 feet, its width 3 feet, and height 5 feet 3 inches. One end widens to over 6 feet, whilst a passage runs off at right angles at the other end to a depth of 11 feet. About the centre of the passage there is a break for protective purposes, making further access difficult, if not impossible. The walls are carefully and regularly built of ordinary field stones, and roofed with slabs.



ARDTOLE SOUTERRAIN.
Photo. by R. Welch.

The ground plan is crescent-shaped, forming a very fine example of an underground dwelling. It is to be regretted that the entrance has been closed by the farmer on whose land it is situated.



The Parish of Derrykeighan (County Antrim) for Three Centuries.

By THOMAS CAMAC.

THE average Ulsterman's knowledge of the history of his native province is very limited indeed, being generally confined to incidental references which one comes across in some school history of England. Meagre though his acquaintance with Ulster events may be, it is often more comprehensive in general than that of his native district in particular. Of the latter he may be said to know nothing, with the exception of a few facts handed down by tradition, which, at the best, are not always reliable, and at the utmost do not extend further back than the "rising" of 1798.

The following notes, collected during the last few years from the somewhat scanty materials at my disposal, will, it is hoped, in some measure serve to show who have been the chief figures for the last three centuries in the parish of Derrykeighan. The period extending from the Plantation of Ulster to the

present has been selected partly because we have very insufficient data previous to the beginning of the seventeenth century, and partly because the ancestors of the vast majority of people now resident in the parish had not settled here until that period. The authorities consulted are as follow: Reeves's *Ecclesiastical Antiquities*, Hill's *MacDonnells of Antrim* and *Stewarts of Ballintoy*, Reid's *History of Presbyterianism*, Killen's works, O'Laverty's *Down and Connor*, Ewart's *Handbook of Down and Connor and Dromore*, Cotton's *Fasti*, Benn's *Belfast*, etc. The above have been the principal books from which I have extracted the matter already printed; but full use has also been made of old documents, sometimes partly illegible, which have occasionally fallen into my hands, and of the inscriptions on the many tombstones which serve to mark the resting-places of our forefathers who sleep in the old parish churchyard Before going further, however, I must here own my indebtedness to receiving much interesting information from a work entitled *Annals of the Parish of Derrykeighan*, hitherto unpublished, but left type-written by the late Rev. Hugh McNeill, rector of the parish, a gentleman well known as an indefatigable antiquarian, whose many well-written articles on archæological subjects appeared in the Coleraine and Ballymoney newspapers. But so unassuming was he that his name never appeared over any of those articles. This work was kindly lent me by his brother, Alexander McNeill, J.P., of Gardenvale, Stranocum. It is natural to suppose that two persons working on the history of any particular district would gather much from books and tradition of similar import. This I find to be true in the present instance. Where any statement is made directly borrowed from this work, it will be found duly acknowledged, provided I have not gleaned the same myself. I am chiefly under obligations to this valuable work for the list of last century curates of Derrykeighan; the Rev. Hugh McNeill having greater facilities for obtaining information regarding them than I had.

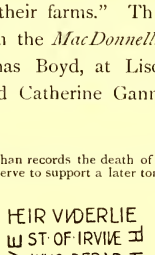
Before attempting to take up the thread of our narrative, it will perhaps be as well to ascertain the boundaries of the parish, with the names of the lands comprised therein. The inquisition taken at Antrim in 1657 makes the parish consist of the "ensuing quarters—4 qrs. Monister, one qr. Karuskeerans, two qrs. Lismurerty and Meare, one qr. Islandetard, one qr. Mullaghduff, 4 qrs. Ballyluske, one qr. Carnfeogh, one qr. Drumcrotagh, one qr. Masseregy, one qr. Balenify, two qrs. Leveryne, eight small qrs. Carncolaght and Abberduoy, two small qrs. Inchgran, two qrs. Strone, two qrs. Bally Rattican." These seem to have been the extent of the parish hitherto; but the Inquisition ordered the following lands to be added: "Urblereagh, Ballynagew, Ballymuckfine, Tobberdoney, Stranocum, Money Robbin, Cubbidall, Rosyard, Benvardine, Tullycapple, Ballylurgan, Killmaylee, and Ballybogg." The added denominations of land were afterwards divided among the neighbouring parishes of Ballymoney, Dunluce, and Billy. so that

the parish afterwards appears as coterminous with the boundaries mentioned as existing before the inquisition, which boundaries may, generally speaking, be said to hold good when that document says "bounded on the East by the psh. of Ramone and Loughgeel, on the south by the River of Bush, which divides between the said psh. and the psh. of Ballymoney. On the west by the psh. of Dunluce, and divided by the River of Bush aforesaid, and on the north by the psh. of Billy." In Ireland the affairs of Church and State have been so inseparably connected for centuries—the parish church performing many functions through its vestries, which were afterwards relegated to Grand Juries (now County Councils), Boards of Guardians, and other public bodies—that I have deemed it advisable to give the general history of the parish concurrently with the list of its rectors and curates, reserving the other places of worship for separate treatment. To give a picture of Derrykeighan at the beginning of the seventeenth century would merely be giving one of the district of Route, of which it forms a part. Suffice it to say, that having suffered much from war and its concomitants, the district had well nigh been depopulated, and had finally been wrested from its former owners, the MacQuillins, by the MacDonnells. The district was in possession of this powerful family when James I. gave Sir Randall MacDonnell a grant of the lands from the "Corran at Larne to the Cutts at Coleraine"; whereupon Sir Randall, afterwards ennobled by the title of Earl of Antrim, gave long leases on favourable terms to the many Scottish colonists who settled here: chiefly, we may suppose, from the shores of Ayrshire. It is a tribute to the tolerant principles of MacDonnell, that, though a Roman Catholic, he did not object to Presbyterians settling on his estates.

The Rev. George Hill significantly remarks, concerning some of the settlers, that "they were the more welcome because of their bringing with them the means of stocking their farms." The names of those who settled in Derrykeighan, gleaned from the *MacDonnells of Antrim*,[1] were Thomas Boyd,[2] at Carncoggy; Thomas Boyd, at Lisconnan; Archibald Boyd, at Carncullagh; H. Peoples and Catherine Ganniel, at Ballyhivistock; John

(1) *MacDonnells of Antrim*, p. 207.

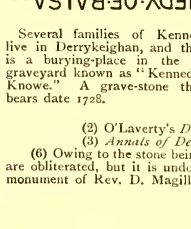
(2) The oldest monument in Derrykeighan records the death of Thomas Boyd's wife, Catherine Peebles; but the stone is broken, and the two parts serve to support a later tombstone. The following is the inscription on one of the parts:



(2) Boyd had been Provost of Irvine.

Stewart, at Ballylusk; and Anthony Kennedy,[1] who resided at Armoy, and held a lease of Mosside. The above is a list of the chief Scottish landholders here; but, at the same time, probably the families of Kerr, Nevin, Campbell, Gordon, MacCook, Moore, Hunter, Logan, Crawford, etc., settled in Derrykeighan. But it would be a mistake to suppose that the names which we find settled in the parish at a somewhat later date all came at the beginning of the seventeenth century; for many doubtless afterwards found an asylum here, who left Scotland to better their position on Irish soil. At that time the only place of worship was the parish church. The majority of the inhabitants, being Scotch Presbyterians, had no place of their own. *The Terrier*, about 1609, says: "Ecclesia de Dirracheagan hath in glebe 20 acres. Sir Randal is Parson, Donald O Murray Vicar. Proxies 20/, Reflections 20/, Synodals 2/"; or, in other words, two-thirds of the tithes were given to the landlord, Sir Randal MacDonnell, and one-third to the minister.[2]

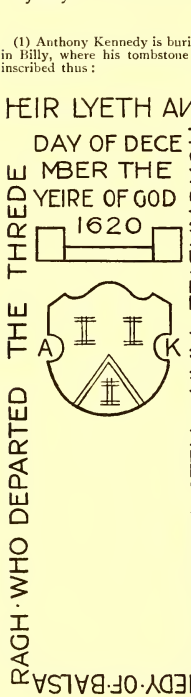
In 1609, James I., under the title Prebend of Cairncastle, united the parishes of Derrykeighan, Kilwaughter, Ballycorr, and Rashee. Donald O Murray, who was the first prebend, lived in the latter.[3] He is mentioned in the *Ulster Visitation Book* of 1622, but appears to have died the same year; for we find the celebrated Dr. Colville[4] prebend about this time. William Wallace was curate here about 1622: he was also curate of Dunluce. The church is then reported as "ruynous." Wallace was appointed vicar of Ardclinis in 1633.[5] After him, a curate, whose name I have been unable to ascertain, officiated in Derrykeighan for a short time, as the following inscription on the west gable of the old church shows:



Coat of Arms.

VOCE GREGEM VITAQVE
DEO LAETAOQVE FIDELIS
QVI PAVIT. PLACQVITQVE
CRVCIAVIT HIC EST
OBIT 24 FEB 1636[6]

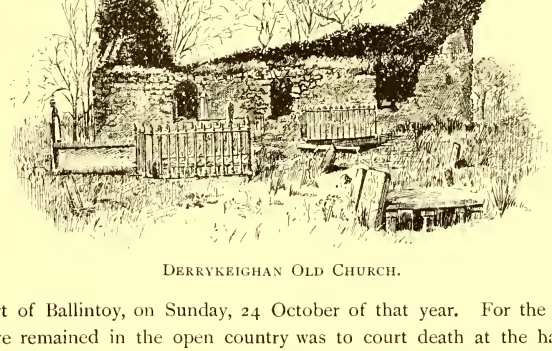
(1) Anthony Kennedy is buried in Billy, where his tombstone is inscribed thus:



Several families of Kennedy live in Derrykeighan, and there is a burying-place in the old graveyard known as "Kennedy's Knowe." A grave-stone there bears date 1728.

(2) O'Laverty's *Down and Connor*, vol. ii., p. 128.
(3) *Annals of Derrykeighan.*
(4) See page 130.
(5) *Annals of Derrykeighan.*
(6) Owing to the stone being much worn there is some difficulty in deciphering the letters. Some of them are obliterated, but it is undoubtedly same Latin as Hill gives (*Montgomery Manuscripts*, p. 124) on the monument of Rev. D. Magill, Greyabbey.

Colville having been appointed precentor of Connor, and consequently rector of Ballymoney, in 1628, the next prebend was William Fullerton, an individual destined to have a very eventful and chequered career. He was first admitted to the rectory of Ahoghill, on the presentation of Lord Chichester. The tidings of the breaking out of the wars of 1641 were announced in Derrykeighan church by the rector's relative, Alexander



DERRYKEIGHAN OLD CHURCH.

Stewart of Ballintoy, on Sunday, 24 October of that year. For the settlers to have remained in the open country was to court death at the hands of their opponents. Two places, both about equi-distant, were available for refuge—Coleraine and Ballintoy. Fullerton betook himself to the latter, followed probably by the chief inhabitants,[1] and there held out until the arrival of the Scotch army compelled the Irish to raise the siege. Some blood was shed at Carnkerin, Manister, and several other places throughout the district. After burning Dunluce, the Irish marched to Derrykeighan, where they made a proclamation that any who thereafter spoke English should be hanged. This, however, was not carried out. A Derrykeighan man, James Kerr,[2] was killed during the siege of Ballintoy.

The Scottish army established the first Presbytery in Ireland at Carrickfergus in 1642, and sent Commissioners through the Route to administer the covenant. The Presbyterians, when in power, were not more tolerant than others; but this was an age of bigotry and intolerance. The advent of

(1) *MacDonnells of Antrim.*

(2) The Kerrs lived at Beerhill, near Dervock. A small headstone in Derrykeighan marks the burying-place of the family. It is inscribed:

HEARE LYETH · THE · BoDY · oF R
oBART · KAR · WHO DEPARTE
D LIFE THE 7 OF NOV 1676
ALSO · SERA · KAR WHO · DEP
ARTED · LIFE THE · 2 · oF · N
OV 1714.

Robart was probably a son of James, who was killed. A later stone records the death of Paul Kerr, 1770. His daughter was married to Samuel Simpson, Derrykeighan. The family is still continued in the female line.

the Covenant Commissioners forced Fullerton to sign the covenant, as administered by either Adair or Weir,[1] to avoid being expelled from his parish. He, with several other ministers who had taken the covenant, composed what they styled the Route Presbytery.[2] During the Commonwealth he is mentioned in the list of those in receipt of a salary from Cromwell. After the Restoration, the old form of worship was resumed, and he died in possession of the living of the parish, and is buried beside the old church,[3] where his mural tablet bears the following inscription:

HERE · LIETH · THE · BODIE · OF WILLIAM
FVLERTON · CLARK · ARCH · DEACON
OF · ARMAGH · AND · PREBEND · OF · CARNCAS
TLE · WHO · DEPARTED · THIS · LIFE · THE · 29TH
OF · SEPT · 166 · WITH · HIS · WIFE · JEANE
DAVGHTER · TO · ROBERT · ECHLIN · BISHOP
OF · DOWNE . AND . CONNOR · BY · WHOM
HE · HAD · SVCH . CHILDREN · AS · FOLLOW
ETH · ROBERT · WILLIAM · IOHN · JEANE
MARGARET · EVPHAM · ISOBEL ⊰⊱
MARY · AND · AGNES [4]

In the list of Presbyterian landholders proposed to be removed from Ulster to Munster and Leinster in 1623, we find the names of the following Derrykeighan men; viz, Walter Kennedy, Thomas Boyd, Archibald Boyd, John Peoples, Adam Boyd, and Robert Stewart, with possibly a few others.

The next prebend was Lemuel Mathews, who was non-resident, and suspended by the commission of bishops in 1694. Different curates were in Derrykeighan during his prebendate. The Rev. H. McNeill mentions Dugald Jamison, John McQuern, and Archibald McNeile. Of Jamison and McQuern I know nothing; but McNeile was grandson of a former rector of Billy; viz., Donald McNeile, who was also Cromwellian minister of Ballycastle. Archibald McNeile was promoted to the rectory of Billy, where he died in 1718. His tombstone, built in the wall separating the old from the new burying-ground, reads:

Prope hic Jacet corpus Reverendi
Archibaldi McNeile Evangelii praeco
Nis una cum uxore Patre Avo et
plurimis aliis consanguineis
qui obit 4 to die 7 bris 1714.

During the Revolution (1688–90) the inhabitants of Derrykeighan were probably inactive; the only military service they could render being under —— Leslie of Ballymoney, in the regiment raised by him for service under William III.; but as this force appears to have become disheartened after the "Break of Dromore," our ancestors very likely remained quiet, but far from

(1) Adair's Narrative.
(2) Reid, vol. i., p. 495.
(3) Reid, vol. ii., appendix 6. The date of his death is probably 1666.
(4) For notes on Fullerton family, see Hill's *MacDonnells of Antrim* and *Montgomery Manuscripts*.

disinterested, spectators of the momentous issues hanging in the balance around the walls of Derry.

The Special Visitation of 1694 records the prebend of Cairncastle vacant. James Stewart and Robert Crawford, churchwardens, appeared, and were sworn; but were contumacious, and reserved for punishment.[1]

The first half of the eighteenth century appears to have been singularly uneventful in the parish; so it will only be necessary to give the list of its rectors and curates. Where there is a link wanting, I have availed myself of the Rev. H. McNeill's list. As none of the rectors resided here, we need not inquire much into their careers. Mathews would seem to have been reinstated some years after his suspension, and was succeeded by James Smyth, son of the Archdeacon of Connor, a relative of Dr. Smyth,[2] Bishop of Down and Connor. He resigned in 1731, when Richard Moreton was appointed. Henry Daniel was prebend in 1739, and was succeeded in same year by James Auchmuchty. In 1753 John Smith was appointed, and was succeeded in 1760 by William Ussher. In 1774 William Traill was prebend, and succeeded in 1781 by Edmund Leslie, who resigned in 1784, when John Dickson, son of the Dean of Down, became prebend, but resigned in 1790. After him came Charles Hare, who was succeeded in 1802 by Stephen, son of Bishop Dickson,[3] who discharged the duties until his death. He was the last non-resident rector of Derrykeighan. The curates of the first half of the century were Redman Smith, John Connor, and Richard Lynam. The latter was succeeded in 1759 by Robert Heyland, who returns the number of Roman Catholic families in 1767 for parish of Ballyrashane, and was incumbent of Coleraine until his death. His tombstone in Coleraine churchyard bears the following:

> Sub hoc marmore requiescit quantum mortale fuit Reverendi Roberti Heyland per annos quinquaginta hujusce Parochio Rectoris spiritum Domino ac Salvatori Sue reddidit die Octobri 17 1802 Anno Aetatis suo octogesimo.

Heyland was succeeded by Irwin Stuart,[4] ancestor of the Ballyhivistock family.

(1) *Annals of Derrykeighan.* Robert Crawford held a farm in Carncullagh, Dervock, and is buried beside the east gable of Derrykeighan old church, where a simple headstone records his death, which occurred in 1719.

(2) In 1749 the lands of Armoy were sold by Lord Antrim to the son of Dr. Smith, Bishop of Down and Connor. Armoy is still owned by the Smith family.

(3) For some account of the Dickson family, see *Ulster Journal of Archæology*, vol. iii., p. 120.

(4) I have seen a very interesting note in the handwriting of the late Charles G. Stuart, J.P., Ballyhivistock, wherein he traces his family to a Robert Stuart, a relative to James I., who obtained lands in the County Cavan at the Plantation. His grandson William raised at his own expense a regiment, still known as "Stuart's Regiment," which fought under William III., but the expenses of which the king never refunded. Rev. Irwin Stuart was his grandson, and the present Charles M'D. Stuart, is great grandson of the erstwhile curate of Derrykeighan. There is a tablet in the parish church "to the memory of Major-General James Stuart, C.B., after nearly fifty years of Indian service, during many of which he filled the arduous and responsible office of Military Secretary to the Government. This veteran soldier returned to his native land, where, on the 19th July, 1859, aged 75 years, he fell asleep, full of faith in the atoning blood of the Lord Jesus Christ."

It would be interesting to know what part the men of Derrykeighan took in the fight which culminated in American independence. Certain it is that several who first saw the light here had settled in the New World before that stormy period. We may be allowed to hazard the very probable opinion that they threw in their lot with the Revolutionists.

We now come to the most stirring period in the history of the parish during the last century; viz., the Insurrection of 1798. That agrarian discontent existed for some time prior to 1798, is evident from the fact that the cattle were houghed on the Livery Hills, Stranocum, about 1777; that a house was burned at Strone, Dervock, at a somewhat later date; and that James McKinney, minister of Dervock covenanting congregation, was obliged to go to America for giving expression to the prevailing discontent.

The two most notable characters in Derrykeighan were John Nevin [1] and Peter Lyle; but their careers have been treated at such length in a former number of this journal (vol. ii., p. 87) that little has been left me to say.

Some years ago I wrote down the following lines of a ballad, repeated by John Ferguson of Carnaff, which may be worth quoting here:

> It's here's to Captain Nevin, God bless his lovely eyes;
> It was in Derrykeighan he his men did exercise.
> They being under arms, two "yeos" he did espy,
> When he made them to surrender, and their swords did occupy.
> O the yeomen of Ireland, how merrily they'll go
> Along with Captain Nevin—he's a gallant hero!

The two "yeos" were of the name of Coyle (then called McIlhoyle) who attempted to take Nevin prisoner; but he turned the tables on them by lodging both in Dervock market-house, from which they were soon released. The field in which Nevin exercised the insurgents is close to Derrykeighan village, and is still styled by the old people the "Drilly Knowe." The fact of a farmer being able to impart military discipline to the rustics would lend countenance to the suggestion that he must have been a member of some volunteer corps, as it is difficult to conceive from what other quarter he could have obtained any knowledge of military affairs.[2]

James Moore of Lisconnan had his house burnt, and James Moore of Islandhoe was flogged; both were relatives of the Ballydivity family. James M'Neill of Lisconnan and several others escaped to the United States, where their Ulster kith and kin had fought in the Revolution a short time previous. Robert Kennedy of Islandhoe, Billy Laverty of Cluntice, and Moore McCurdy, were yeomen. A man named Bonatyne, who lived at Carncullagh, was the only individual in the parish paying with his life the penalty of his disloyalty.[3] In the list of poor householders made out in 1817, Robert

(1) Nevin was not a native of the parish, but lived at Kilmoyle. Derrykeighan, however, was the sphere of his operation.
(2) I have lately been informed that Nevin was a member of the Ballymoney Volunteer Corps.
(3) *Annals of Derrykeighan.*

Bonatyne (probably a son of the United Irishman) is returned out of townland of Carncullagh. The name is now extinct in the parish.

On the whole, the Insurrection was rather a tame affair here; the signs of the fray being soon afterwards obliterated, and the only thing left to bear testimony to the violence of the times being a few roofless houses with their charred beams.

Irwin Stuart was appointed in 1773 to the living of Ardclinis,[1] and was succeeded by Charles Douglas, a native of Clough, and great grandson of the original Scottish settler who accompanied William III. to Ireland.[2] He was prebendary of Connor, 1781–1813, and remained in Derrykeighan until his death. Douglas is buried in the old churchyard, where the epitaph on his tombstone testifies to his fidelity to Derrykeighan. It reads:

> The Rev. Charles Douglas
> died 30th June, 1833, at the advanced age of 90;
> for many years Prebendary of Connor,
> and which he resigned rather than leave the Parish,
> the curacy of which he served for upwards
> of 60 years.

The most memorable event in the history of the parish, after the Insurrection, happened some time early in the twenties. The owner of Dervock, Geo. Hume Macartney, claimed a toll on every horse and cow exhibited in Dervock fair. This claim was paid without Macartney's right ever being questioned, until John Nevin (nephew of John of '98 memory), a farmer residing at Carnaff, sent his servant, Dan McClelland, with a horse to the fair.[3] McClelland had no sooner appeared than the bailiff in charge demanded the customary dues, and was referred to Nevin, who resolutely refused to pay anything; whereupon the horse was seized and kept in Dervock for a considerable time. An expensive lawsuit ensued, in which Nevin enjoyed the powerful advocacy of no less distinguished an advocate than Daniel O'Connell. The suit ended in the complete victory of Nevin, and in consequence the abolition of toll. The horse was afterwards known as "Custom Free"; and old men have mentioned to me with seeming pride their once having been on the back of this Derrykeighan equine celebrity.[4]

The minutes of Vestry meetings during a part (1802–26) of the Rev. C. Douglas's curacy have fallen into my hands, and throw such a flood of light on Derrykeighan affairs that it were much to be wished the last century

(1) *Annals of Derrykeighan.*

(2) Burke's *Landed Gentry.* R. M. Douglas, J.P., Portballantrae, is his grandson.

(3) McClelland said he was seventeen years of age at the "rising." Some years ago it was difficult to find an old person able to give his or her exact age. They generally reckoned from some event, such as the "rising," Battle of Waterloo, etc. In illustration of this, I have often been told the following story:– A farmer in the locality, having occasion to give evidence in a court of law, was asked his age by one of the legal gentlemen; whereupon he replied: "I cannot say; but I was born at the 'windy Michaelmas.'" On the other hand, through talking to people of a retentive memory, I have often been able to fix the date of the making of a road, the building of a bridge, etc., by their telling me their age, and what age they were when the event happened.

(4) Nevin, who was father of Dr. J. L. Nevin, Ballymoney, was afterwards committed to Carrickfergus gaol for shooting a hare, at the prosecution of John Montgomery of Benvarden.

minutes were also forthcoming. In 1803 the males between the ages of 18 and 45 were ascertained to be 367 for the parish proper, and 142 for Drumtullagh; total, 509. In the same year £57 17s. 6d. was levied for the support of the militia. In 1813 it was agreed "that no alms be given to anyone but the poor of our own parish, and no one to receive same without a badge." In 1810 the sum of £50 was ordered to be levied off the quarterland of Mazies, being a fine imposed for an unlicensed still. Illicit distillation was at this time common. In 1817 a return was made to the Vestry of the poor householders and travelling beggars, which shows us an alarming state of poverty. The number of heads of families was found to be 120, representing

DERRYKEIGHAN PARISH CHURCH (DERVOCK).

487 people. It was resolved, in 1822, that the church be repaired at a cost of 100 guineas; and in the same year it appears some friction arose between the rector and the parishioners concerning a proposal for an increase of tithe to £441. The parishioners declared this would be equal to the sum of 1s. 8¼d. per arable acre, whereas Ballymoney was only paying 16d., and Billy less than 15d. It was eventually agreed to pay £430 British currency. The new rectory was built in 1826, at a cost of £1,598, of which £1,107 was lent by Board of First Fruits.[1] It was agreed, in 1828, to build a new church, when considerable dissension arose in regard to the site. One party favoured building on the old spot, hallowed by so many memories, but another favoured its erection in Dervock. These discussions were shortly afterwards abruptly terminated by a charge of gunpowder blowing up the old building. This diabolical outrage was generally known to be prompted by those interested in

(1) *Annals of Derrykeighan.*

having the church built in Dervock. Tradition still tells the name of the perpetrator, who was merely a tool in more influential hands; and, as he was under the ægis of an aristocratic party, no efforts were made to bring him to justice. The old edifice, so long a "fane of prayer" and a centre of life in the parish, is now slowly crumbling to ruin, and its ivy-mantled gables are the habitation of the starling and the bat. A new church was built at Dervock, on a site given by —— Macartney, and consecrated in 1830. A loan of £600 was made by the Board of First Fruits, and £565 was raised by subscription.(1)

After the death of Charles Douglas, the next curate was Francis Dobbs, M.A., of the Castle Dobbs family, who officiated here until the death of Stephen Dickson in 1849. He was afterwards promoted to the rectory of Ballintoy, where he died in 1878, aged 76. The next rector was Thomas Hincks. He was ordained in 1823 as curate for St. Anne's, Belfast, and was appointed incumbent of Culfeightrin in 1837. Whilst in Belfast, the officers of the 51st Regiment presented him with a piece of plate on the departure of that regiment from Belfast. He resigned Derrykeighan in 1862, on his appointment to the parish of Finvoy, and in 1865 was appointed Archdeacon of Connor and Rector of Billy. His monument in Billy churchyard bears the following inscription: "To the memory of Thomas Hincks, for upwards of 17 years Archdeacon of Connor and Rector of Billy. Born 16th March, 1796; died 28th March, 1882." Archdeacon Hincks was succeeded by Hartley Hodson, formerly curate of Lisburn, who resigned in 1876, on appointment to the incumbency of Lisburn, where he died some years afterwards. The next rector was Hugh McNeill, son of Alexander McNeill of Gardenvale, from whose valuable *Annals of Derrykeighan* I have so often quoted. "He was ordained by Bishop Davys of Peterborough, in September, 1860, for the curacy of Burbage, Leicestershire; was curate of Derrykeighan, 1867-72, but practically officiating minister of Drumtullagh; and from 1872 until his appointment to this parish was incumbent of Loughguile." Hugh McNeill died in 1893. A memorial window in the church in which he ministered bears the following inscription: "In loving memory of the Rev. Hugh McNeill, M.A., seventeen years incumbent of this parish, who died 27th May, 1893, aged 59 years." This gentleman was also rural dean of Carey. Of his services to archæological science I have already spoken. Of his faithful services as a parish minister, his zeal in the cause of temperance, and his ever-open purse to the poor of all denominations, whether Churchmen, Presbyterian, or Roman Catholic, it is here unnecessary to speak: suffice it to say, that these and many other amiable qualities will serve to perpetuate the memory of this veritable man of God. During his prolonged illness two curates performed the duties of the parish—the Rev. Timothy O'Connell and the Rev. William Bigley (now of Belfast).

(1) Ewart's Handbook.

The Rev. Hugh McNeill was succeeded by the present rector, the Rev. William Ford-Hutchinson, M.A., son of William Ford-Hutchinson of Stranocum. He was ordained to the curacy of St. Michael's, Limerick, and was afterwards incumbent of Ballymoyer, Armagh. The church was renovated in 1857, and again in 1878, at a cost of £800. A new organ was dedicated in 1898 by Dr. Welland, Bishop of Down and Connor and Dromore. Before disestablishment, the parish was worth upwards of £300 per annum, and is still worth £200, with glebe of forty acres.

Anterior to 1840, this was the only parish church in Derrykeighan; but, being situated at a considerable distance from the Drumtullagh end of the parish, it was felt that, in order to meet the wants of the population, a church should be erected at Croshan, about a mile distant from the village of Mosside, on a site given by —— Leslie. It was consecrated in 1841,[1] and cost £580, and was in charge of a curate[2] until 1875, when the Rev. John Clarke, B.A., was appointed incumbent, and was succeeded in 1882 by the present incumbent, the Rev. Henry French, ordained 1879.

List of Churchwardens from 1801–22.

The names first given represent the lower end of the parish, and the last names the Drumtullagh end.

1801.	William Laughlin, Dervock.	John McKay, Mosside.
1802.	George Luke, Dervock.	Robert Marshall, Carnfeogue.
1803.	Hugh Donaghy, Dervock.	Alexander Meban, jun., Kilmoyle.
1804.	Benjamin Lyle, Dervock.	Archibald Gray, Drumcrottagh.
1805.	James Kerr, Ballynaris.	Martin Campbell, Carnkerin.
1806.	William McIlhose, Coole.	William McCully, Drumcrottagh.
1807.	William Purdon, Ballydivity.	Neil McCambridge, Ederoan.
1808.	John Lyle, Knockanboy.	Robert McConaghy.
1809.	William Acheson, Lisconnan.	Daniel McAleese, jun., Carroreagh.
1810.	Ben. Given, jun., Lisconnan.	Martin Stewart, Tullybane.
1811.	Robert Smith, Stroan.	Nehemiah Craig, Islandboy.
1812.	James Gray, Derrykeighan.	Andrew Smith, Mostragee.
1813.	John Boyd, Bellisle.	Daniel McKay, Mosside.
1814.	Robert Wynne, Bellisle.	John Jamison, Carnfeogue.
1815.	Archibald Gray, Carncullagh.	John McGowan, Carracloghan.
1816.	Henry Smith, Stroan.	James Wallace, Ballinafeigh.
1817.	James Ross, Coole.	James Meban, Kilmoyle.
1818.	James Doherty, Dervock.	Alexander Graham, Drumcrottagh.
1819.	Samuel Patrick, Carncullagh.	Alexander McKeown, Ederoan.
1820.	John Shields, Derrykeighan.	Samuel Miskelly, Carnfeogue.
1821.	James Woodside, Carnaff.	Robert McKee, Mosside.
1822.	Robert Dunkin, Carncoggy.	Robert Miskelly, Carnfeogue.

(1) Ewart's Handbook.
(2) Rev. E. J Hartrick; afterwards of the Magdalene Church, Belfast.

Dervock Presbyterian Congregation.

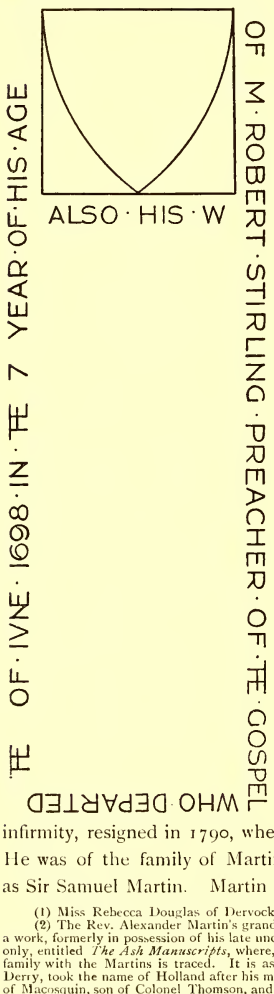
There is, perhaps, no congregation in Ulster in connection with the General Assembly whose origin is involved in greater obscurity than that of Dervock, commonly known as Carncullagh, and anciently as Derrykeighan. Reid supposes it to have been established in 1646 by John Baird, chaplain to the Argyle Regiment, then stationed in the Route; but adds in a note that Dervock was probably the congregation in which he was settled, and fixes on it because he finds all the other congregations in the district supplied with ministers. It is difficult to see how there could have been two ministers supported by the tithes of Derrykeighan; for it has been already shown that the rector (Fullerton) subscribed the covenant, thereby maintaining himself minister of the parish during the Presbyterian ascendency. The Presbyterian inhabitants may have taken advantage of Baird's presence in Dervock, and built a primitive structure, which, after the Restoration in 1661, served as a meeting-house for worship. This is, however, mere conjecture. When Baird left is unknown, but it was probably during the Cromwellian rule. The next minister was Robert Stirling, who officiated at Dervock for some time previous to the Revolution. He was son of Alexander Stirling of Clerkland (near Stewarton, Ayrshire), who, besides Robert, had two other sons in the ministry—James and John. The latter's son John occupied the distinguished position of Principal of Glasgow University from 1704–1727. Robert Stirling left Dervock in 1688, and officiated at Stevenston, Ayrshire, until 1695, when he returned to Dervock, and died in 1698. He is mentioned in the Minutes of Synod of Ulster as attending the Synods of 1697 and 1698; Archibald Boyd being elder in the former year, and Mathew Campbell in the latter. [1]

Stirling was succeeded by his son Thomas, who was ordained in June, 1703. His ministry was not without its troubles, he being one of the non-juring ministers who refused to take the oath abjuring fealty to the Pretender. Whether, like McBride and McCracken, he objected to take the oath because it obliged him to swear that the Pretender was not the son of James II., or whether on account of his Scottish descent he was at heart a Jacobite, is now difficult to determine; but the latter supposition seems improbable, as we find him, by the Minutes of Synod for 1706, along with some other non-jurors, owning "their just subjection to Her Majesty, and that it is their duty to pray for the preservation of a Protestant interest." Although threatened with the withdrawal of the Regium Donum, and the shutting up of the meeting-house windows, it is uncertain whether he was ever actually interfered with. He died in the charge, on the 20th of Nov., 1718.[2] The Stirling

(1) Boyd lived at Carncullagh, and Campbell at Ballylusk. Campbell's monument is inscribed thus: "Here lieth the body of Mathew Campbell, who departed this life 26th Dec., 1738; aged 76 years." A descendant still occupies the farm. One of the family was the late James Campbell, Sub-Inspector R.I.C.; and another one held a responsible position as a civil engineer in India, where he was drowned.

(2) R. M. Douglas, Portballantrae; Alexander M'Neill, Gardenvale; Dr. P. G. Camac, Derrykeighan; and Dr. Field's daughter, the wife of Professor Dugan, Queen's College, Belfast, are descended from Thomas Stirling of non-juring memory. Dr. Mitchell, Vice-President of Glasgow Archæological Society, has favoured me with an interesting sketch of the clerical family of Stirling.

tombstone in the old churchyard is inscribed in Roman capitals round the edge, thus :



Besides Robert's wife, the stone doubtless bore a record of Thomas's death ; but this has been obliterated. All trace of the letters and the arms on the stone, which is now broken, are undecipherable. According to tradition, it was during the ministry of Thomas Stirling that the meeting-house was removed from the Strahan river to a field on the other side of the road from where it now stands.

The next minister was John Orr, "a probationer from Scotland," who was ordained in 1723. Little is known of him. He died in 1745, and his tombstone, beside the Stirling one in the graveyard, is inscribed thus :

HERE LYETH · Y · BODY
OF · Y · REVEREND · IOHN
ORR MINIS OF CAR
NCOLLOGH WHO
DEPARTED THIS · L
IFE Y 5 d OF DEC
1745 AGED · 58

The next minister was a County Derry man, Joseph Douglas, who was ordained in April, 1751. He lived with his brother, who held a farm in the townland of Coole. It was during his time the meeting-house was removed to its present site, where Lord Macartney gave the congregation a grant of the ground in perpetuity, at the yearly rent of 5/–. Douglas died in 1799,[1] having, through infirmity, resigned in 1790, when Alexander Martin was ordained as assistant. He was of the family of Martin of Fort MacMartin, and of the same family as Sir Samuel Martin. Martin died in 1835,[2] and was buried in the ground

(1) Miss Rebecca Douglas of Dervock is his grand-niece.

(2) The Rev. Alexander Martin's grandson, R. C. Martin, solicitor, Ballymoney, has favoured me with a work, formerly in possession of his late uncle, Rev. E. T. Martin, Dundonald, printed for family circulation only, entitled *The Ash Manuscripts*, where, among many other subjects treated, the connection of the Ash family with the Martins is traced. It is as follows:—Stephen Ash, brother of the historian of the siege of Derry, took the name of Holland after his mother. His daughter Elizabeth married John Thomson, minister of Macosquin, son of Colonel Thomson, and himself at one time a captain in the army. His daughter, Mary Edwards Thomson, married James Whiteside, minister of Tobbermore, and of the same family as Chief-Justice Whiteside, whose daughter Sarah married Alexander Martin, minister of Dervock, and representative of the Bissetts. An incomplete copy of the *Ash Manuscripts* was borrowed by the late Rev. E. T. Martin of Dundonald from the Rev. Geo. Hill, to whom it had been presented by the owner, the late Mrs. Alexander Boyd, of the Manor House, Ballycastle.

attached to his own meeting-house, where an obelisk bears the following inscription: "This monument was erected to the memory of the Rev. Alex. Martin, in testimony of the high esteem in which he was held, by a grateful and affectionate people"; and on another part: "Rev. Alex. Martin was for 48 years minister of the congregation of Dervock, and died 21st Sept., 1838, aged 77 years."

When Martin resigned the active duties of the ministry, he obtained as his successor and assistant Joseph Bellis, who was ordained in September, 1827. It was during his ministry (1827–1835) that a new meeting-house was built, the congregation subscribing £500 in less than a month. But although this happened only sixty-four years ago, yet, so careless have been the office-bearers with regard to congregational records, that there is no document extant showing the subscribers' names. About this time there was a belfry erected in the session-house; but the bell having been stolen, its sound never summoned the Presbyterians of Dervock to worship. Shortly afterwards, the ladies of the congregation presented the Rev. Joseph Bellis with a pulpit-gown; and, on a certain Sunday, the Rev. Jonathan Simpson of Portrush attempted to introduce it, when a scene ensued, in consequence of which the gown was laid aside for a number of years.

A local votary of the muse, whose "Auld Licht" sentiments are evident, composed the following lines, which may be worth quoting:

Alas, what pride and insolence,
Mix'd up with female impudence,
To think that we who worship here
Would gie oor priest a cloak tae wear!
No; nae surrender tae the cloak,
Tae Prelacy, nor yet tae Pope;
But we, as Presbyterians here,
Will worship God in humble fear.

The Rev. Joseph Bellis died in July, 1872; Alexander Field having been ordained as his assistant on September 2, 1857. A manse was built in 1877, and the meeting-house rebuilt, at a cost of £1,100, in 1883, of which the congregation subscribed £500. A lecture-hall has recently been erected, and there are two stained-glass windows in the meeting-house in memory of John McIntyre and his wife, of New York, and formerly belonging to this old-established congregation. The Rev. Dr. Field is clerk of the Route Presbytery. (Authorities: Reid, Killen, Minutes of Synod of Ulster, Dr. Field's opening statement, 1884, and tradition.)

(To be continued.)

Personal Recollections of the Beginning of the Century.

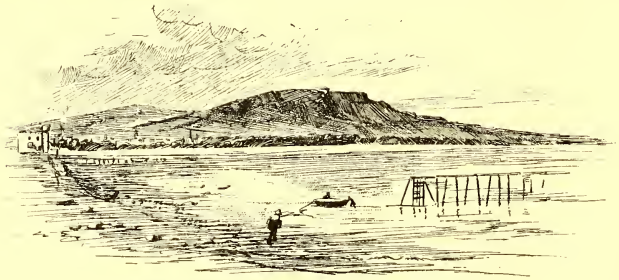
By THOMAS McTEAR.

Edited, with Notes, by Francis Joseph Bigger, M.R.I.A.

(Readers will observe that this account, relating to events which occurred at the beginning of the century, was written about 1882.*)*

(Continued from page 80, vol. v.)

SEA VIEW came next, on the Shore Road, the residence of Robert Getty, who married the eldest daughter of Nicholas Grimshaw of Whitehouse, and whose only son, Edmund Getty, was so well known as the first secretary of the Belfast Harbour Board of Commissioners. On the death of Robert Getty, this place was sold to John Boomer, cotton spinner. On his death, his son James succeeded him; married Jane Quin of Newry, and died without children. His widow, some years after his death, married her cousin, Isaac Andrews of Comber, and has lately died, leaving no family.



View from Thompson's Bank, Shore Road.
From a Photo. in possession of Herbert Hughes.

The wife of William Ware, organist of the Parish Church, had a boarding-school here in 1794. Sea View is now the property of Boomer Charters by the will of James Boomer.(1)

We next come to Fortwilliam, a fine old place, then the residence of the Langtry family. George Langtry was the head of the firm of Langtry & Herdman, who owned a fleet of vessels trading from Belfast to London and Liverpool during many years, and latterly of steamers for the same purpose. He had many sons and daughters; but none of the family

(1) James Johnston now resides there.

is now known in the neighbourhood. The demesne was sold, some years ago, to William Valentine, who formed it into building-ground, under the name of Fortwilliam Park. The old house is yet standing, the residence of Miss Murray.[1]

Ringan, or Ringsend point,[2] comes next, on which stood a house, the residence of —— Davison. It was some years ago pulled down, and the land added to Mount Vernon, which was then the residence of —— Adair, on whose death it was sold to the late Hill Hamilton; and his sisters still occupy it.[3] Lowwood adjoins, then the residence of John Cunningham, another partner in the original Commercial Bank, who, on removing to Macedon in 1811, sold it to John Thomson; and on his death in 1882 it was sold to Frederick Kinahan, wine and spirit merchant, of Belfast—that is, the large house and seventeen acres (part of seventy acres) of the demesne around it—for £6,000.

Parkmount comes next, then the residence of Hugh Cairns, who was never married. His brother Nathaniel lived in Dublin, and was succeeded by his son William, who was the father of Hugh MacCalmont Cairns, Lord Cairns of Garmoyle. The demesne contains over one hundred acres, extending from the shore of the lough to the Antrim Road, with fine timber of old growth. The old house was standing at this time (1810), a long low building, not far from the road. It was pulled down, when Hugh Cairns built the present large mansion; but its site is well marked by the noble old trees, still standing, which were on each side of the short avenue.[4] The entire land and the new mansion were sold a good many years ago to John McNeile, whose son, Henry Hugh McNeile, now resides there. There was then, and still is, next to the above, a large piece of land, on which still stands the ruins of the ancient Green Castle[5]: and bounding this, on the north, is a very ancient road, leading from the shore to the Cave Hill, and which the late James Grimshaw swore, in the Cave Hill right-of-way trial, was a bridle road, in his early days, for horse and foot, past MacArt's fort over the hill to Glenavy. This old road is now known as Gray's Loanin'. Next to it comes Greencastle village, known then as Limestones, because limestone was laid down there, from the quarries at Whitewell, for shipment at a quay. From this village of Limestones the coach road proceeds, passing through Glengormley and Molusk, to Antrim, Ballymena, and Derry. On the right of this road was Staghall, and the very ancient cottage and wood known as The Throne on the left. The Throne was purchased some years ago by John Martin of Shrigley,

(1) Now occupied by R. W. Murray, J.P.

(2) This place was long used as a burial-ground for suicides and others, and may even have had an earlier use, as Bishop Reeves construes the name to be a corruption of St. Ninian. It was the probable site of an early church. Such sites in Ireland, when unused for ecclesiastical purposes, often became the burial-grounds of unbaptized children, strangers, suicides, and others. The actual site of these interments was on the land side of the Shore Road, on the rising ground immediately north of Fortwilliam Park gates.

(3) Now occupied by Samuel Lawther, J.P.

(4) The herons *(ardea cinerea)* have built here for over sixty years.

(5) Only the site now remains, the crumbling walls of the old castle having been removed about twenty years ago, and used in the building of an adjoining villa.

Co. Down, where he built a convalescent hospital, in memory of his son Samuel, and presented it to the Royal Hospital of Belfast. It is a most beautiful spot, and well adapted for such purposes.

We then come to the townland of Ballygolan, or Upper Whitehouse. Nicholas Grimshaw, who came to this country as an artizan from Lancashire, about the year 1772, to commence the spinning, weaving, and printing of cotton goods, acquired this townland by fee-farm grant from the Marquis of Donegall, which gave him sole right to valuable springs of water coming from the high land of Carnmoney; a considerable extent of watershed. He planted the trees, still known as "The Long Wood," around the entire estate, which trees he brought from England. He made the water-courses, built mills, print-works, and a good portion of the village of Upper Whitehouse as dwellings for his workers. He was financially assisted by a man named Wilson, who had the capital: Grimshaw had the technical knowledge. Nicholas Grimshaw had a very large family (I think eight sons and two daughters), and he built Longwood House for himself and his eldest son, James; Glas-na-Bradon[1] for his son Thomas; Ballygolan Lodge for his son Edmund, and Frogmore for another son. All these houses are still standing; but although every one of his sons married and had large families, none of the male descendants of Nicholas Grimshaw are now found in the neighbourhood. A great many died young, and others were scattered abroad. The mills have been converted into spinning and weaving factories, carried on to a large extent by strangers.

Merville comes next, then the residence of —— Blair, who married Miss Ogilby. She survived him, and married Major Rowan; and on their death the place was sold to Sir Edward Coey, who was a provision merchant in Belfast, and Mayor of the town. The grounds of Merville extend to the ancient village of Whitehouse, which at that time was confined to the two rows of cottages south of the bridge. It takes its name from the old house, surrounded with trees, situated on a point of land projecting a short way into the lough, immediately after passing the bridge over the Glas-na-Bradon. This house is very old, and is now just as it was described when William the Third landed at Carrickfergus in 1688. It is called "The Whitehouse" on a chart of the lough of 350 years ago. The sailing directions mention it as the "Whitehouse on the point," and as a landmark for clearing Holywood bank; and this gives the name to the house, the village, and the townland.[2]

After crossing the bridge, there was no other house on the seaside until we come to Macedon. This is a very old place, as may be seen by the large trees surrounding it. The house, during the last century, was small,

(1) This is the ancient name of the river which runs from Glengormley to Whitehouse, passing close to Carnmoney church. It means the river of the speckled fish.

(2) Behind the Whitehouse are the ruins of an old fortified plantation house or bawn, which will be noticed separately at a future date.

until Alexander George Stewart built the present house around it, and he then gave it the name of Macedon, in order, it was said, that he might be styled Alexander of Macedon. He sold it to Cunningham Greg in 1802, and he built the present front prior to his removal to Ballymenock, Holywood, when it was sold to John Ewing, from whose representatives John Cunningham purchased it in 1813; and it has been occupied by his family ever since.[1] Next came Hazelbank, which was also the property of the same Alexander G. Stewart, who sold it, in 1796, to David McTear. These houses stood, as they do now, on an elevation of about sixty feet above sea level; and the banks to the sea, and up the glen to the road, being at that time covered with a thick wood of natural hazels, gave the name Hazelbank. Some years after the death of David McTear, it was sold to James Thompson, who enlarged the house; and on taking possession of Macedon, after the death of his sister-in-law (Miss Anne Cunningham), he sold it to James Gray, who pulled down this house, and built on the same site the present mansion. As he had paid £6,750 as the price of what James Thompson had reduced to 9½ acres, the land alone thus cost him about £700 per statute acre, showing the value placed on this beautiful site.

Next to this was the house and grounds occupied by Robert Bradshaw,[2] who was another of the partners in the Commercial Bank. After his death, it was sold to Mrs. Clewlow, who threw down the old house, and built a superior one on the same site. On her death, it was sold to Hugh McCalmont, who threw down this comparatively new house, added the land to his own, but allowed some of the ruins to remain, which still stand near the avenue to Abbeylands. Abbeylands was then occupied by —— Haslet, who sold it, about 1803, to the late Hugh McCalmont, and is still owned and occupied by his family. Woodbank adjoins, then the residence of —— Hill. Next to it was Abbeyville, the residence of Maxwell Lepper, who sold it to the widow of the late Thomas Sinclaire of Belfast, who left it to her nephew, the late Rev. R. W. Bland, of St. George's Church, and it is now occupied by his son, General Bland, R.E.

The road here descends to water level, where is the village of Whiteabbey, then consisting of a row of cottages between it and the lough, occupied chiefly by the workers in Whiteabbey Cotton Mill, which stood on nearly the same site as the present spinning and weaving factory. It was owned and worked by —— Reid, who lived there; but I believe that Robert Thomson of Jennymount was the real owner.[3]

We will now return to the village of Whitehouse. From the bridge there was no house on the land side except a farm-house, which stood about midway between it and a public-house, now called Croom, and a row of

(1) It is now occupied by James Thompson, J.P., who married his granddaughter.
(2) R. Bradshaw served his apprenticeship with Mussenden, Adair & Bateson, bankers and merchants.
(3) It was afterwards owned by William Cowan & Co., and now by the Whiteabbey Bleaching Co., Ltd.

houses, now much enlarged and called Moygara. The road to Doagh and Antrim, commencing at this point, was made about this time (1812). By the making of it, a small piece of land, about an acre, which was a severance from the adjoining farm, seemed to be overlooked by the county authorities, and on it a man named Alexander Douglas built a cottage, and lived there with his sister for many years, without being asked for or paying any rent. It, therefore, became his freehold. After his death, Mrs. James Cunningham purchased it for £300, and built on it the present Meadow Bank. The farm next to it was occupied by a farmer named Barkleymore, and his buildings stood on nearly the site of the present Abbeyhill. His farm is now partly belonging to Abbeyhill and partly to Rushpark, which stood on about the same site as the present house, and was occupied by a family named Joice. It was afterwards owned by Randal Currell, who pulled down the old house and built the present one about forty years ago. On his death, it was sold to John McNeile, from whom Robert James Tennant purchased it, and it is now owned and occupied by his son.

Maryfield, a long, low, thatched house, came next, owned and occupied by Captain Owens and his family, who was then chief boatman of the water-guard of Whiteabbey. I believe not one of a very large family now survives. The house and ground have been lately sold to Jas. Hind of Lismara. This cottage appears exactly as it did eighty years ago.

Denty Hall comes next. It then consisted of a very ancient two storied house and farm buildings, at the top of the hill on the road side, and was owned and occupied by Captain Denty, together with an extensive farm, which comprised the present Lismara; all the land of Abbeylands on the west side of the road from Maryfield to the Irish highway, and back to the road; from thence to Carnmoney, and the lands of Abbotscroft. About the year 1812, Hugh McCalmont and David McTear purchased from the heirs of Captain Denty this entire property on joint account, but did not obtain possession of most part of it until the sub-leases had expired. On a settlement several years after, the buildings of Denty Hall and the farm immediately attached to it, and the land to seaward of the road adjoining Hazelbank, were allotted to David McTear, and all the remainder to Hugh McCalmont. On this land stand the ruins of the White Abbey. These ruins were then extensive, with a graveyard attached, reaching into the garden of Abbotscroft. Nothing now remains but the walls of the ancient church, covered with ivy.[1] This building is also laid down on the old chart of the lough, mentioned above, as a landmark united with the White House on the shore, for guiding vessels past Holywood bank. Both buildings being whitewashed, and not then surrounded by trees or other obstructions, were very visible objects from the sea. As the White House gave the name to that

(1) See page 175.

village and townland, so also the White Abbey, then (about 350 years ago) described on the chart as in ruins, gave the name of Whiteabbey to that village and townland. It is an ancient building, but all records of it are lost, and nothing certain known of its history.

There was no other house standing on the west side of the Shore Road until you reached the village of Whiteabbey, already described; but the ancient Irish highway intervened as at present, and on the hill at the south side of this road stood Demyat, the residence of Adam McClean. It was a large cottage house similar to Rushpark, Hazelbank, Abbeylands, and others of the neighbourhood in those days. It was sold to Samuel Gibson Getty, M.P. for Belfast, who sold it to Richard Davison, who also became M.P. for Belfast. He pulled down the old house, and on its site built the present house, and changed its name to "The Abbey." On his death, Sir Charles Lanyon became the owner. He also was elected M.P. for Belfast. Thus, Belfast had three Members of Parliament, representing the borough in succession, resident in the same house.

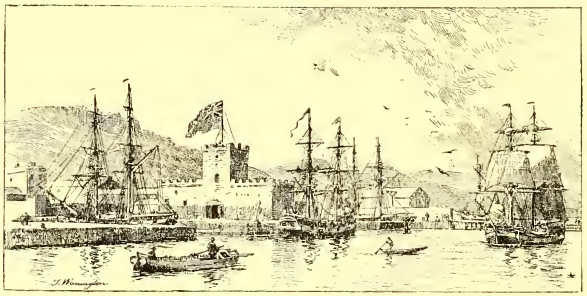
This old road joined another old road, starting from Ballygolan House, in Upper Whitehouse, at a point a little below Carnmoney church; proceeded past this church, over very steep hills, and formed one of the roads from Belfast to Antrim, Ballymena, etc., in 1800. The road I have mentioned as starting from Greencastle joined this road at a place where it cut off a good many of the worst hills, and was a great improvement to coach travelling. When the present road from Belfast was constructed about 1820, direct through Clifton Street, with easy gradients along the foot of Cave Hill, it was a greater improvement still, and now forms one of the most beautiful approaches to the town.

I have now described the Antrim side of Belfast Lough, as far as Whiteabbey, as it appeared to me previous to 1820; and as an instance of the mutability of all human affairs, I will here remark that the only families resident on this five miles of road, in the year 1810, who are now found there, are confined to the Thomsons of Castleton, and the McTears of Abbotscroft.[1] From Whiteabbey to Carrickfergus, a distance of another five miles, I think there will not be found one family. My father used to tell us, that when he came first to live at Hazelbank in 1796, he was accustomed to ride on horseback to and from Belfast at low water along the sandy beach, which was perfectly hard, containing abundance of cockles and other shell-fish and shrimps. The water of the lough also yielded such quantities of fine salmon that it was sold at 3d. per pound. At that time the population of the town did not exceed 15,000; the water of the Lagan was clear and pure; the thoroughfare on the streets was light, and therefore little or no mud and silt were deposited on the banks. Now the case is different. When the Belfast

(1) Both families have now ceased to live in these residences.

and Ballymena railway was first projected, it was one main object to carry it along these banks, near low-water mark, and thereby reclaim some thousands of acres of land lying between the town and Whitehouse. At that time, however, the Lords of the Admiralty had the custody of all such estuaries, and put their veto on the line being carried further out than it is at present.

I have now described all I consider necessary, as it appeared to me previous to 1820, respecting the Shore Road from Belfast to Carrickfergus. I may be prejudiced in favour of my native district, but I cannot avoid considering it among the most beautiful around Belfast.



RITCHIE'S DOCK, BELFAST.

From an Original Painting at Ardrie.(1)

Let us now return to the town, and continue my recollection of it in the first quarter of the century. The last building on the Antrim side towards the lough was the shipbuilding yard of Ritchie & MacLaine, on the east side of the Harbour Commissioners' ground and the graving docks. The building yard of William Ritchie was on the west side of these graving docks. Then came an inlet from the river, called Ritchie's Dock, running up to the front of the present Sinclair's Seaman's meeting-house, at the foot of Great George's Street; at the end was an inclined plane for landing timber, which was then chiefly discharged in Garmoyle pool, and floated up. This dock has long since been filled up, and is now called Corporation Square, and the Harbour Office stands where was the shipbuilding yard of William Ritchie. Donegall Quay (then called Tomb's Quay) commenced at the entrance to this Ritchie's Dock, and continued to the entrance of Lime-kiln Dock, which extended along a line of warehouses to very nearly the foot of Waring Street. At the corner of Waring Street and Tomb Street was the entrance to the Weigh-

(1) This picture was painted by R. Warrington, a member of the Belfast Association of Artists, and is a companion to one by the same artist, depicting the same place when the Aurora was launched, in the possession of the late Lavens M. Ewart.

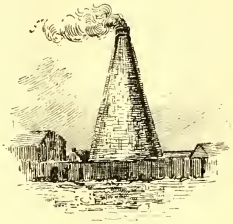
house, a large yard surrounded by sheds, used as the butter market—which was then packed in crocks and firkins for exportation in large quantities. Here stood the O'Neill coronation chair, now in the Belfast Museum. In the adjacent streets, the pork market was held every morning during winter, and the inspection and weighing of the carcasses were done in the weigh-house yard after the butter market was over. Greg's, or Chichester, Quay then fronted the river for a short distance, where it met Hanover Dock, which ran up Queen's Square as far as Princes Street; into it fell the Farset river, which flows down High Street, culverted over. On the north-east side of Hanover Dock was the Ballast Office, or Harbour Office, of that time. The

VIEW UP HIGH STREET FROM THE HANOVER DOCK.
From a Drawing by T. M. Baynes.

Custom House stood on the south-east side of this dock, and the building, no longer the Custom House, still exists.[1] The dock itself became a nuisance of mud and filth, and was, in 1848, filled up, and called Queen's Square. From the corner of the Custom House, Custom House Quay continued to Ann Street, at the foot of which the first bridge over the Lagan was built about 1682–1688. It was called the Long Bridge: and long indeed it was, for it was built on twenty-one arches. Several of these arches were built up to strengthen it, as it had been much injured by the army and artillery of General Schomberg marching over it, on his way from Groomsport, where he had landed in 1689. King William landed afterwards, in June, 1690, at Carrickfergus. Until 1814, there was no other bridge over the Lagan for three miles up the river at Shaw's Bridge. This Long Bridge was replaced about forty years ago by the present Queen's Bridge; and another bridge, called Albert Bridge, was also built about half a mile further up, as a more direct route through Ballymacarrett to Newtownards. There were no buildings

(1) Now occupied by G. & J. Burns.

or quays then on the banks of the river in Ballymacarrett. All was unsightly mud banks opposite Belfast quays.



Glass Works at Ballymacarrett.

The house of Robert Hyndman came first after passing the bridge, with his large bottle-house adjoining, built by Benjamin Edwards: now converted into Davidson's Flour Mills. His glass-house, with extensive buildings for the manufacture and sale of cut and other glass on a large scale, occupied the road up to Short Strand, at the end of which was, as it now exists, in what is known as the Lagan Village, the foundry of Victor Coates, Son & Young. This establishment has continued under the Coates family during the past eighty years, and it is now among the oldest in Belfast. Adjoining this was the vitriol works of Greg & Boyd, which were large, and conducted with skill during many years. Beyond this, and past Glentoran,[1] the residence of William Coates, comes a large piece of land, which the Marquis of Donegall laid out and planted about 1800, and called Ormeau Park, in the centre of which he had enlarged Ormeau House, which had been occupied by Edward Kingsmill in the last century. The Marquis here resided until his death in October, 1844. This beautiful place was purchased some years since by the Town Council, the house thrown down, and the grounds converted into a public park. The road then went on through Newtown Breda to Belvoir Park, the residence of Sir Robert Bateson, Bart., towards Ballynahinch, Lisburn, etc., etc. The road from Hyndman's glass-house branched off to the left towards Holywood, Bangor, Newtownards, etc. The road to Holywood, running along the east shore of the lough, presented many beautiful sites for villas, etc., just as on the opposite shore, which, however, it may be supposed, I was not so well acquainted with, and therefore do not attempt to describe.

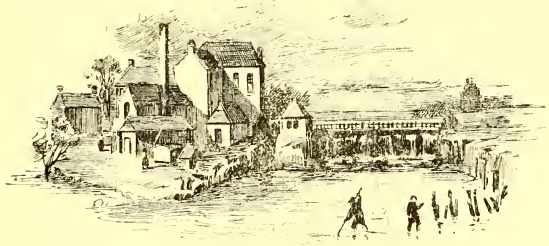
We will now retrace our steps to the foot of High Street. From the head of Hanover Dock, which was surrounded with iron railing in a semi-circle, the view up the street was good, owing to its length in a straight line to Corn Market, and its great width, caused by the river formerly flowing down it in an open space, having trees on each side of it, but which had been culverted over. About one half that length we come to Bridge Street, leading to Donegall Street at the Belfast Exchange, as I mentioned before, and straight up North Street to Carrick Hill and the country. Turning to the left from Bridge Street, we get into what was then called Rosemary Lane, in which are the three Presbyterian meeting-houses, First, Second, and Third, respectively. It goes on from there to Hercules Street, which joined North Street. Rosemary Lane went across the latter street to Berry Street,

(1) Now removed, and the ground laid out in small streets.

and thence to the large square called Smithfield, which was then, as it is now, a pedlar's market. Two fairs were formerly held here on 12 August and 12 November. From Bridge Street we pass along High Street to Corn

THE OLD MANSE, ROSEMARY STREET (now removed).
From a Sketch in the Vestry of the First Congregation.
Erected for the Rev. Robert MacBride about 1700. The birth-place of Dr. William Drennan and Dr. William Halliday.

Market, at the east corner of which stood the ancient market-house, which had been pulled down in 1811. Corn Market led past the other end of Ann Street, through Arthur Street, past Chichester Street, to The Mall, and Joy's Dam, which was a piece of water of some extent, impounding the waters of the Blackstaff, which drove a paper-mill then at the bridge over that river, called Cromac Bridge, now demolished, as the culverting of the Blackstaff rendered it unnecessary. When this dam was drained, in order to



JOY'S PAPER MILL AND BRIDGE.
From an Oil Painting at Ardrie.

convert its site into building-ground by Messrs. Joy, the mill was allowed to fall into ruins, and so remained until the fifties. There were no gas-works until 1823, and Cromac Street was fields.

Castle Place (then called Street) commenced at Corn Market, as it does now, and was so called because the ancient castle stood there, enclosed within walls extending from about one half of the east side round Donegall Place

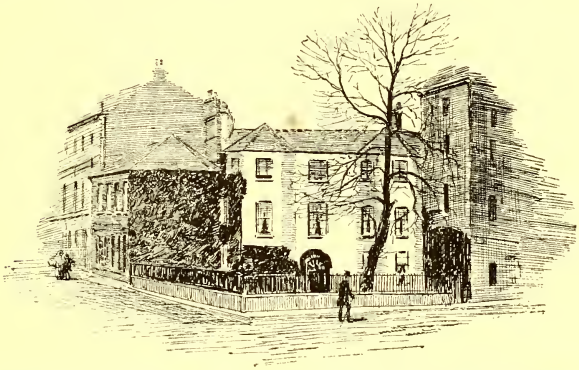
THE CASTLE, BELFAST, now removed.
From a Photo. by John J. Marshall.

to Castle Lane. The old castle had been destroyed by fire many years before, and the space within the walls was a garden, in which stood a dwelling-house occupied by Thomas Ludford Stewart, an attorney, and at one time agent for Lord Donegall. Pear trees hung over the garden wall, where the Union Club now stands. At the opposite corner of Donegall Place stood a large house, also enclosed within walls and iron railings, the town residence of

THE BANK BUILDINGS AND HERCULES STREET CORNER.
From a Photo. in possession of Herbert Hughes.

Lord Massereene, who was Collector of Customs of the port until his death in 1816: a sinecure office, the entire duties being performed by the pro-collector, Christopher Salmon. From these two gardens Donegall Place

extended to the front of the Linen Hall. This building had been erected about 1784, on ground granted in perpetuity to trustees, at a nominal rent, so long as it was used as a linen hall or market for the sale of finished linens; and on condition that no part of the profit rents or fees should be divided among the shareholders or contributors to the building fund. My father had three of these shares, but we never heard what became of the funds arising from the building. At one time, I believe, the funds were distributed among the charities of the town.



HOUSE AT THE CORNER OF CHICHESTER STREET AND CALLENDER STREET.
(Site now occupied by R. Payne, Tailor.)
From a Photo. by John J. Marshall.

Chichester Street was then a new street, extending from the river to the Academical Institution, and only partially built on. Donegall Square had been planted with trees and paved. The town house of the Marquis of Donegall stood at the corner of Donegall Place, and until lately was known as the Royal Hotel; and all that street was occupied as residences by the most respectable inhabitants: not a shop or place of business was in it until after 1839. The Bank Buildings stood as now: three large shops occupied the ground floor, and the Northern Bank the upper rooms.[1]

Castle Street was the road to Lisburn, Dublin, etc., through Mill Street, Barrack Street, and Sandy Row, past Friar's Bush, Stranmillis, and on to the Malone Road at Beaumont. The present Malone Road was made to avoid the very bad hills on this old road. The approach to the banks of the Lagan and the canal was then, as now, from this old road. The new Lisburn Road, made in 1817, has been a great improvement on these, and enabled the mail coaches to attain greater speed. From Barrack Street the line of Mill Street diverged, at the old distillery, to the Belfast Flour Mills and the

(1) This building is now removed.

Falls, which were streams of water descending from the mountain, affording means for numerous bleach-greens and finishing works for linen. All outside Sandy Row, Durham Street, Boundary Street, and Carrick Hill, was open country, until we arrive back at the Belfast Charitable Society Poor-house.

I have thus described, as clearly as I could, the geography of the town of Belfast as it appeared to me previous to 1820. Since that time it has been greatly improved and enlarged.

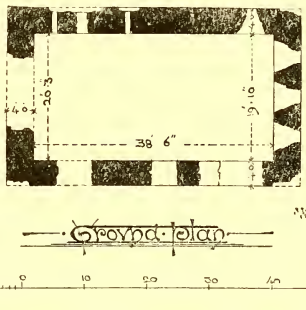
Great as the improvement in the town itself has been, the improvement in the harbour has been greater. In 1820 the shore of the County Down presented nothing to the view, from the Donegall Quay at low water, but unsightly mud banks, which continued on each side of the tortuous channel as far as Garmoyle, and there was not more than six feet of water at the quays at low water. The channel wound through the Abercorn Basin, east of the Queen's Island, past the station of the Grampian. In 1838 the Commissioners contracted with William Dargan to form this new channel, and he completed the work to the satisfaction of the Board. The earth raised from the new works formed the Queen's Island and the Twin Islands and embankments. Now, the channel has been made straight, and deepened, to admit ships drawing over twenty feet. With regard to funds to carry out this work, an arrangement, as I recollect it, was made with the Board of Works, that after the Commissioners had expended £5,000 they would advance £5,000, and so on, until a certain sum was paid—I suppose £25,000. When £20,000 was expended, of which the Board of Works found £10,000, a certain amount of interest became due. For this interest the Commissioners remitted exchequer bills which they had received from themselves, part of the last instalment. These bills the Board of Works refused to accept. Some of the Commissioners, among whom were Wm. Pirrie and George McTear, had objected to receive assistance from the Government, alleging that money would come in freely from the townspeople if it was published that such loans would be taken. When, therefore, these bills were thus returned, the minority asked and obtained permission to advertise for tenders of loans of money on security of the rates. Within a week, far more money than was required was offered at moderate interest, and the Board of Works was paid off.

Corrections and additions to this article are invited by the editor.

The Whiteabbey in the Parish of Carnmoney, County Antrim.

By FRANCIS JOSEPH BIGGER and WILLIAM J. FENNELL.

THE existence of this old ruin, which is the last remaining landmark of what evidently was a large monastic institution, seems to be but little known; and although so close to Belfast, is seldom or never visited. The building is fairly rectangular, and its existence until this day is due to its sturdy walls, all of which, though only sixteen feet high, are four feet thick—most unusual dimensions—of rough, uncoursed, rubble masonry. Every vestige of cut-stone dressings has disappeared, so that it gives but little clue to its age; but the grouping of its windows points to thirteenth-century work.

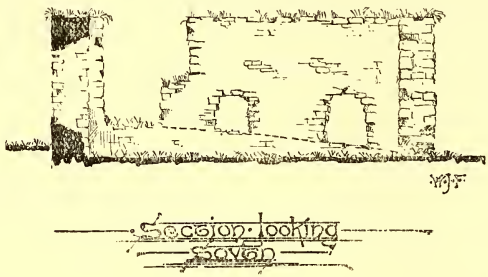


It is commonly accepted as the chapel of the old "Whiteabbey"; but to us it seems more nearly to resemble the usual planning of a Cistercian chapter-house, with five windows at the east end (two being in the side walls), and the door in the west end opening into a cloister. The broken masonry of the west wall at the angles seems in a shadowy kind of way to bear out this impression. The other opes on the south side are probably the breakages of time. Two holes exist on the north side similar in formation to those in Movilla Church; and which, for want of better information, we can only class as "putlock" or scaffold holes.

It is refreshing to observe that an effort is made to preserve the old work from further injury by fencing: an example we most devoutly wish were generally followed throughout Ireland.

Historical references to Whiteabbey are meagre in the extreme; and, strange to say, the existing ruins have never been properly depicted. A rude drawing appears in Benn's History (1823), and a similar sketch

from McSkimin is given in *Old Belfast*. The drawings here given are from accurate measurements recently made, and show all the remains that now exist. No vestige or evidence of former buildings appears in the adjoining grass field. The late Thomas McTear (page 166) speaks of a graveyard being in existence here one hundred years ago; and we have been informed that many of the stone walls were subsequently removed, and used in constructing the adjoining house known as Abbotscroft. All the past known history of Whiteabbey is



given by Bishop Reeves in his *Ecclesiastical Antiquities*, p. 277, with his usual care and correctness. We cannot do better than quote it *in extenso*, as it comprises all that has been written on the subject of historic value:

"In the parish of Carnmoney, about half-way between Carrickfergus and Belfast, is the townland White-Abbey, which takes its name from an abbey, the ruins of the chapel of which stand in a field a little to the right of the road, and are marked on the Ord. Survey 'White Abbey Ruins' (§ 57). The place is laid down under the same name on Norden's and Speed's Maps. The ruin is 38 feet 6 inches long, 19 feet 9 inches wide at the east end, and 20 feet 2 inches at the west. The walls are four feet thick, and built in courses. In the east side, about nine feet from the ground, are three lancet windows, which are much disfigured by the removal of dressings, but their dimensions may be estimated as 7 feet 6 inches in height, 1 foot 9 inches in width outside, splayed to 5 feet inside. They are pleasingly represented in a drawing of White Abbey, published in [Benn's] *History of Belfast* (p. 265). On the north and south sides there were similar windows at a like elevation. The N.W. angle is ragged, and looks like as if it had been connected with other buildings. For a considerable space around, and especially in this direction, several foundations and pavements have been from time to time discovered; among them have been found silver coins of the Edwards, a font, a quern, carved stones, and quantities of human bones. One of the sculptured stones bore the figure of a shamrock, and another resembling a corbel head is over the door of an adjacent ice-house. Some antique bronze ornaments, including a crucifix, which were found near this spot, are in the possession of Edmund Getty of Belfast. About fifty yards S.W. was a deep draw-well, which was closed in 1836. This abbey was, probably, the *Druin-la-croix* of Archdall, which is described as having been founded for Præmonstrant or White Canons, and as being a daughter of the abbey of Drieburgh, in Scotland (*Monast. Hib.*, pp. 6, 7)."

Miscellanea.

THE OLD PARISH CHURCH BELL OF BELFAST.

By Isaac W. Ward.

THE Hon. Secretary of the Belfast Charitable Society (E. W. Pim, J.P.) recently informed me that the bell which had been so long hanging in the tower of the Old Poor's House had been taken down some time ago, and suspended in an oak stand in the entrance hall of the institution. On its removal, it was discovered that the date 1731 was shown on a foliated raised band, which encircled the bell near its crown. This band contains a sinuous tendril, to which is attached, at alternate portions of the curve, a trefoil or shamrock, and other embellishments. There is another raised, but plain, band nearer the mouth, which was the one mentioned by the editor of this journal in the notice of the bell given in vol. ii., p. 193. The upper band was missed at that time in consequence of the high wood-work around the bell and the inconvenient position in which it was hung in the tower. From the shamrock appearing in the upper ornamental band, it is probable the bell may have been cast in Dublin. The bell is 18 inches high, and the handle 5½ inches more; the width at the mouth is 20½ inches.

There is no doubt, from the records, that this was the parish bell, removed in 1774 when the old parish church in High Street was demolished. The Vicar of Belfast at the date of the bell (1731) was the well-known Dr. William Tisdall, F.T.C.D., who died in 1735. He was Swift's correspondent, and at one time his rival in respect of Miss Hester Johnston (Stella).

SIR CAHIR O'DOHERTY.

By J. Buckley.

There is a quarto print of ten or twelve pages concerning the actions and death of this young Ulster chieftain, the existence of which does not seem to be generally known. It is not mentioned in part I. (1601-1625) of the recent valuable *Catalogue of Early Dublin-Printed Books, 1601-1700*, compiled by E. McC. Dix, and is therefore alluded to here. The following is a copy of the title-page, which is illustrated with a wood-cut of Newgate prison, with two impaled heads: "The Over-throw of an Irifh rebell, in a late battaille: Or the death of Sir Carey Adoughertie, who murdred Sir George Paulet in Ireland; and for his rebellion hath his head now ftanding over Newgate in Dublin. Imprinted at London for I. Wright, and are to be fold at his fhop neere Chrift Church Gate. 1608." The colophon, however, has "Dvblin. Printed by Iohn Franckton, Printer to the Kings moft excellent Maieftie." There is a copy of this and two other prints of the same size and date in the British Museum, which, although replete with scriptural reflections, are very descriptive of O'Doherty's short but eventful struggle.

"ROUND TOWERS OF ULSTER," &c.

A number of reprints of this article, with lithographs after Burgess, also Grattan's paper on "Craniology," has come into the hands of D. Burns, 229, York Street, Belfast, who is retailing them.

Review of Books held over for next Part.

Notes and Queries.

This column is open to readers desirous of obtaining or imparting information on questions of interest and obscure points of historical lore relating to the district.

Queries.

West.—I should be much obliged for any information as to the history of the family of West, who, for nearly two centuries, resided at Ballydugan, near Downpatrick, Co. Down.

Old Army Commissions.—I have been informed by members of the West family that there are in existence, but in the possession of strangers, the two original commissions, dated in May, 1689, of Henry West, Captain and Adjutant in Lord Lisburne's Regiment of Foot. Any information as to their whereabouts, if still in existence, would be most acceptable. I have seen photographic reproductions of them in the possession of the late Henry West, Q.C. E. E. W.

Answers to Queries.

The Oath of Allegiance.—In vol. iv., page 196, information is wanted respecting the parties who took the Oath of Allegiance. I may state that I was informed by a person who saw the soldiers marching to Antrim on the 7th of June, 1798, that two men, named respectively Hugh Giffen and Hugh Campbell, attended a meeting of United Irishmen, of which they were both members, and wanted the other members to join with them and assist to rescue a young man named Woods from a company of soldiers who were authorized to execute him on the following day. They urged that there was no use in proposing to overthrow the government, while at the same time they were allowing their best men, like Orr and Woods, to be hanged for nothing. The others would not join in the rescue. Woods was marched through Carnmoney, and hanged on a tree at Doagh. Giffen and Campbell attended no more meetings, and took "The Oath of Allegiance." Giffen was at this time 35 years old and Campbell 20. Arrangements were afterwards made to assassinate Giffen. He had narrow escapes on two occasions: one of them was at Glengormley, when Joseph Kelso, who was with him, was killed. Joseph Kelso was murdered on the 12th of December, 1799. £306 of a reward was offered by subscribers for his murderers. Giffen would have been murdered at the same time, but his wife, Janet Bigger, was with him, and he was allowed to part from Kelso. F. M., Carnmoney.

Pockrich Family.—In reply to the query concerning this family which appeared in vol. iv., p. 131, I would refer to the article written by me in the *Dictionary of National Biography* on Richard Pockrich; also to an article which appeared in the *Freeman's Journal* of 26th December, 1896. Pockrich was the famed inventor of the musical glasses, and also spent much of his time in working out curious strange devices and theories. He was born in 1690, and was burned in the fire which occurred in Hamlin's coffee-house, near the Exchange, London, in 1759. He unsuccessfully contested his native county of Monaghan in 1745, and again, in 1749, he failed to get into the Irish Parliament for Dublin. His wife eloped with Theophilus Clibber, the theatrical celebrity, who had the squabble with Thomas Sheridan; but both the gallivanters were drowned by shipwreck on their way to Scotland. Pockrich was born in Monaghan, where his family had long been settled. His father had raised and commanded a company in the Williamite wars, and was dangerously wounded at the siege of Athlone. D. J. O'Donoghue.

The Cloisters, Creevelea Friary, Co. Leitrim.

Photo by R. Welch.

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In Memoriam.

Joseph M'Chesney.

Died 7th July, 1899; buried in Holywood Churchyard.

IT is but a short time since we lost Lavens M. Ewart from amongst the founders of this journal, and now we mourn another of our number. Failing health for some time past had prevented Joseph M'Chesney from taking an active part in antiquarian matters, but to the last his sympathy was as keen and his interest as strong as ever in the welfare of this journal. Quiet and unassuming in manner, with a strong dislike to ostentation in any form, a devotee to duty, ever conscientiously discharging the work which lay to his hand, freely assisting others in his quiet, sympathetic way, looking for no further recognition than the satisfaction of having helped another. Amongst his immediate friends his loss will be greatly felt; and to his sorrowing widow our sympathy is freely extended. For several years past, Joseph M'Chesney had been working at the history of his own parish of Holywood, the place where he had long resided, and for which he had so deep an affection. His task was well nigh finished: after long and arduous research, all the material had been gathered together; but the pleasure of seeing it through the press was denied to him. Other hands will have it laid before the public, as a slight tribute to the memory of one who ever acted faithfully and honourably.

Early Register of the Old Presbyterian Congregation of Antrim.

By the Rev. W. S. SMITH, Antrim.

THIS is a book 8½ inches long by 6½ wide, and 1 inch in thickness. 54 pages were devoted to marriages (6 pages are missing), and 119 pages to baptisms. Assuming the "purposes" of marriage to be equivalent to marriages, it is estimated that there are about 600 entries under this head, and 2,600 under the head of baptisms. The old book also contains a number of miscellaneous entries; some it may be of an official, and others of a very unofficial, character; but of considerable interest nevertheless. The period covered by the combined baptismal and marriage entries is about sixty years, from 1674 till 1736, though there are only several entries after 1733. Most of the miscellaneous entries, excepting such as refer to ministers, are from forty to fifty years later. After serving the purpose of a congregational register, it was made to do duty as a petty cash-book in connection with the distribution of congregational charity and the cultivation of the congregational land.

Considering its age—225 years—the book is in a very fair state of preservation. The paper is thick, and much darkened by time. It is bound in leather; the covers being ornamented with impressed diamond-shaped figures, enclosed in bordering lines. It is a book to exercise somewhat of a magical influence over the imagination, transporting one into the past, to live in other times, to think new thoughts, and to witness other scenes. It was commenced in the time of the learned Rev. Thomas Gowan—a man with whom the Rev. John Howe, the well-known seventeenth century divine, co-operated in the training of young men for the ministry in the North of Ireland, Howe being at the time chaplain to Lord Massereene at Antrim Castle—and was closed in the time of Dr. James Duchal. And what changes have passed over the country and religion since then! Ministers have come and gone, congregations have changed their personality, institutions have risen and decayed, law and usage have undergone mutations, and other methods, other ideals, other hopes, now prevail.

Though interesting to look into, the writing in certain portions of it is very puzzling. In some parts it is beautiful even now, while the diction is

embellished with a few Latin expressions. In others the writing is coarse and angular, the letters being like multitudes of beetles' legs strewn over the pages until they are almost black, and the spelling such that would have astonished the late Sir Isaac Pitman. To decipher these letters at all freely is impossible to anyone not familiar with such writing. Even the same word is not always spelled alike by the same hand. Indeed, spelling with most of the recording officials (and they must have been fairly numerous) was a matter of the most sublime indifference. The name William, for instance, is spelled in three different ways in as many lines; while Donegore, a neighbouring parish, is spelled in ten different ways; but these extend over a good number of years. Many family names are spelled phonetically, while others are given in the most round-about fashion. The places of residence or townlands of persons whose children were baptized are as often omitted as given, so that many entries are perfectly valueless for purposes of reference or identification. Sometimes, however, where the address is omitted, the trade or calling of the father is given; and sometimes these trades and callings indicate by their very strangeness great changes in the social condition of the locality brought about by time. The following will illustrate this:—Opposite a date in November, 1678, we learn that "John mills, pewterer, had a child baptized John." Other names and trades or callings given are—John Homelton, loader; John Homelton, glover; their callings being their only means of identification; James Lowry, weaver (also at times spelled weafer, weaffer, and wafer); Thomas Wilson, chandler; William Stewart, tanner; followed by a "malster," a "cowper" (and "cwper"), a "twrner," a "miler of muckmor," a "nailer," and a "John the beaker." None of these trades or callings is now pursued in the district, if "glover" refers to the making rather than the selling of gloves, though that of the baker was but recently relinquished. Another way besides that given of designating the trade of a maltster is given in the following entry: "Janwary 7th 172½ Robart of the kill had a child called Ann." No surname is given, nor is the locality of "the kill" stated. In very many instances the names of the children baptized are not given. This seems a very strange omission. In 1717, "ben cowrtnay had a child held wp by Mr. McMaster." No Christian name is given. In 1721, an entry is briefly given thus: "John kirby of masrin [Massereene] had a child." There are, strangely enough, as it now seems, eleven other baptisms on the same page as the foregoing in which the names of the children are omitted; and another page, bearing the date 1718, has ten entries in which the names of the children are also omitted! In contrast with these, there is an entry, under the year 1717, where we are virtually told that a child came into the world already named, as: "Aprile 8 Ja: Campbell of 8towns had a penalipie"; and in 1720 that "Robert Irvin of 8towns had a James." If the former

entry were not among the baptisms, one might be induced to ask what kind of a complaint "a penalipie" was. Sometimes the name of the father is given as he was familiarly known among his companions, as in the year 1714, where we read that "Charley Moor had a child baptized"; in the year 1718, "nedy thomson had a child baptized"; and in 1717, "Cornet Cwningham had a child baptized." No further particulars are given. In another case, "Sam" So-and-So's child was baptized.

People are usually designated by their Christian and surnames only; but those of some social distinction are honoured with the title "Mr." before their names, as in the following instances:—In $168\frac{4}{5}$, "Mr. william Shaw of Bush had a child baptized Margaret"; and in 1708, "Mr. Georg Jackson of Stipll [that is, Steeple, or Round Tower] had a child called Georg."

In January of $17\frac{18}{19}$, baptisms are recorded as having been performed by four different persons other than the minister (Rev. John Abernethy) for the time being; namely, Fulk White of Braid, Shaw of Ahoghill, Livingston of Templepatrick, and Brown of Donegore. Other ministers who at different times performed the baptismal office in Antrim were:—Kirkpatrick of Templepatrick, Gowan of Drumbo, Haliday of Belfast, Clugston of Larne, and Cunningham and Masterton of Connor. It is interesting to bear in mind that several of these are well-known names, arrayed on different sides in the Nonsubscription controversy.

The act of presenting a child for baptism, while not declared in so many words, appears to have usually implied parentage, as it does now, and so the expression "held wp" frequently occurs in these baptismal entries from the year 1700 onward. Sometimes, however, through death or from some other cause, a child had to be held up by some other person than its father or mother, where the relationship is generally, but not always, stated, as in the case of a child "held wp" by its "grandfather," and in another instance, where "John McCollon had a child held wp by his mother-in-law." Possibly, McCollon was ill, and could not attend. But the following is a case in which no relationship is indicated:—In 1687, "Capt. Crafford presented for william yong—Elizabeth"; neither is any explanation given as to why Capt. Crafford held up the child. In 1700, the following entry occurs: "James Bell had a child baptized held wp by McBearns for want of a testimonall—Wiliam." This possibly implies that James Bell had recently settled in the neighbourhood, and was not fortified with evidence of previous congregational membership. But, perhaps, some doubt may attach to this surmise, since on another occasion "a begar" had his child baptized. By an earlier entry, we learn that William Donalson had a certificate to get his child baptized.

The following is an unusual form of entry: 1688, "to wiliam Anderson's wife a child baptized—John"; and at the same time, "to Betty Simson a child baptized—william." Whether Betty Simson was unmarried, wife, or

widow, cannot be ascertained from the terms of the entry. In 1684, we read that "John Smith presented for cripall fisher—Margaret"; in 1686, that "John Hook presented for Robert Clark"; and in 1687, that "John Patterson grandfather presented for Tim: Hart." In each of these cases the syllable "pre" is represented by a letter, apparently a combination of a "y" and a "p." In 1717, "Jwn the 2 donnall McFerran had a child held wp by his broter georg." In 1702, "old John marchall held wp his sons child"; and in 1709, "Samwall Gwst had a child held wp by the wiff." On "Jwn 27 1711 Roger Joans the midwifs son had a child baptized." Why, I wonder, was this description thought necessary? "Wido barr in bow Loan had a child held wp by her father"; while, in 1713, "Feb 16 John Homelton glover had a child baptized the night befor." Surely, after this, it cannot be said that Irish bulls are of recent importation. In 1718, "May ii John gordon had abastart called Martha." In 1709, the following entry was made: "old Holaday had a bastard of hir dawghter marions baptized." On March 13th of the same year, "Hewgh Clwgston of 8towns had a child held wp by John Smith of [?] by Reason of hewgh being in fornication"; and in 1720, "Widow taylor had her daughters child baptized but wold not tell its father" —*i.e.*, I presume, would not say who its father was. These are the only cases of this character that I have met with among the baptisms.

At a baptism in 1705, a curious little scene was enacted in the presence of the congregation, which was then a large one, embracing all the Presbyterian portion of the community for several miles around. It should also be borne in mind that the Rev. John Abernethy, M.A., a highly cultured and very promising young man of twenty-five years of age, was minister. Then "Teag Rice had a child baptized Elizabeth. In the mean tim denyed to be a Roman and confest to be a presbatirian protastant by renoncing popry in all its Artickell befor the congregation."

Baptisms doubtless, as a rule, took place in the presence of the congregation, and the entries, which at intervals show that they were performed by visiting ministers, strengthen the assumption; at the same time, there is an entry which distinctly states that a baptism was once performed in the Session house, and two other entries state that baptism took place in the minister's house.

The Rev. John Anderson was minister from 1685 till 1688. There is an entry to the effect that, in the latter part of the year 1685, he baptized a child; and during his ministry in 1708 it is recorded that the Rev. John Abernethy also baptized a child. Why these incidents should be thus formally stated seems not a little strange. Surely ministers always performed the ceremony, unless ill or away from home; and if so, why these records? Perhaps, however, they are only the vagaries of the recording official. There are no entries of baptisms by others than ministers, so far as can be inferred, unless it

be in the following instance, when, in 1717, "Neall Cwk had a child baptized by his brother." There is nothing to show that the brother was a minister.

While there is not the variety of names one would find in the present day in a baptismal list extending over a similar length of time, and embodying a similar number, there are several strange ones, nevertheless, by which children were to be known among their friends and acquaintances. These are—Roose, Grate, and Grizell. This latter occurs several times; while Ichabod appears as that of a father who presented two children for baptism.

At intervals during many years, when looking into the old register, I noticed a mark resembling a very angular-shaped letter "n" incorporated with most of the baptismal entries made between 1700 and 1733. On some pages, bearing probably on an average twenty-five entries, there is not a single entry without it, while on most of the others there are not more than three or four in which it does not occur. What could be the meaning of it? I often asked myself. At length the mystery was solved. I had omitted to decipher a few insignificant-looking and fading words inserted at the tops of several of the pages, which, on being carefully traced, read thus: "all marked with n not pyd." Here was a curious revelation. And, oh! how numerous were the culprits. Evidently, the understanding was that the person whose duty it was to enter the baptisms in the register should receive a fee for every such entry; but, unfortunately, nine-tenths of those requiring his services ignored their pecuniary obligations; and the Rev. John Abernethy, who was minister during a large part of the period referred to, was as great a sinner as any member of his flock, since the tell-tale "n" follows the names of his children as persistently as it does those of other persons. When the shepherd went astray, the sheep would find an easy excuse for following in his footsteps.

And now we will turn to the portion of the register devoted to marriages. Respecting the marriage laws of a good portion of the seventeenth and eighteenth centuries, it may be said that, in consequence of their unsatisfactory condition, Presbyterians, and Dissenters in general, were subject to much annoyance. As might be readily supposed in connection with marriage ceremonies, they sought the offices of their own ministers, and not those of the clergy of the Established Church, who, however, received fees for all marriages even when not solemnized in the Church. Some Presbyterians were prosecuted before the ecclesiastical courts, ministers were "libelled," marriages were denounced as clandestine,[1] and the issue of them as illegitimate. These charges, fortunately, were not upheld by the civil courts; nevertheless, so provoking did the circumstances become, that the Presbyterians petitioned the Lord Lieutenant, beseeching him to try and procure for them relief, and to have their position made definite and secure; but, though sympathy was

(1) It is only right to add that many such marriages were thoroughly irregular, being performed by discredited ministers, or "buckle-beggars," whose occupations were lucrative, but quite illegal, and properly so.—Ed.

manifested, nothing was then done. Matters continued in an unsatisfactory state until the year 1782, when an Act was passed having a retrospective as well as prospective character, whereby justice was secured.

The entries in the register concerning marriages consist of notices or purposes, records of proclamation of banns, and of facts of marriage. The first is usually given in the following, or very similar form, and is a copy of the first entry of this kind in the old book: "March 14th 1675 ther is purpose of marriag betwixt Joseph gray and jennat McCrah both of the parish of Antrim." The second entry is one that does not refer to marriage, though it does to partnership, and that of a somewhat unusual kind. Why it was inserted in the proper order of the entries in this book seems now impossible to say. It is as follows: "john Riges is wilinge to take heugh gemble and Steuen Whytt to be partners in his goat." This was surely one of the humblest joint-stock companies ever formed and officially registered, supposing willingness implied obligation. Under the date 1677 occurs the following: "the Shession is to meet the 29th of Jwn," and is followed by a purpose of marriage about which there is some indefiniteness that would not be tolerated at the present day: "august i: 1677: purpose of marriage betwixt william Eston of Kilead parish & Agnes McErvail of this parish, were married *about* the last Day of the sd August." As in the baptisms, so also in the marriages, when "Mr." is used, it appears to be applied to someone of more than ordinary social standing. The following is the entry in which it is first used among the marriages: "August 20th—77: purpose of Marriage betwixt m^{r} John Mare of county Down & Margaret Gilcrist of this Town, were marryed Sept 18th 1677." Another very indefinite entry as to date is the following: "August *last* 1677: were married James m^{c}Cord & Elizabeth mumrell—both of Conner parish."

Sometimes entries state a purpose only of marriage; others state the fact of marriage; while others again first state a purpose, and then the fact of marriage having taken place. The following three consecutive entries illustrate these three points: "Sept 25th 1677 a purpose of Marriage betwixt Robert Barnet of the parish of Glenavy & Mary Dongalson of this parish 1——2." I do not know the meaning of these figures with a long dash between them. "Oct: 10th: 1677, were married Duncan Moor of Dunluce & Mary young daughter to Peter young of Islandban ——" "Oct 13th a purpos of Marriag betwixt David Burnett & Isabell Hogg both of this parish——were marryed novr: 20th 1677."

On the page containing the above entries there are four entries followed by the figures 1, 2, but separated, not by a dash, but by dots thus, "1 : 2," and they occur after the statement of purpose and before the fact of the date of marriage. The time allowed to elapse between the notice and the marriage is from a fortnight to six weeks. The word "purpose" is first contracted by

one recording official to "purpos"; then, when the next takes up the duty, he further contracts it to "ppos," writing indiscriminately the contracted or the full form. Spelling, indeed, as has been said, was a matter of very slight moment: and when pronunciation was wrong, and the word spelled phonetically, names become very difficult to decipher. In May, 1686, following a "ppose," and in different ink, are the words "not marryed here," which seems to imply either that persons might give notice in one place and get married in another, or that the intended wedding was not proceeded with. In 1688 a new hand shows itself, and a return to fair spelling; but after five entries have been made, there is a break of two and a half years. It will be remembered that there were political troubles at this period, many ministers having to seek safety in Scotland, whither the Rev. John Anderson went; and when the duty was resumed, it was by a fresh hand, in writing which, though faint, is beautiful even now. The word parish now assumes the form of "paroch." After a few entries, the word "purpose" is dropped, and the entries commence with the word "between," purpose being understood. Now also appears a rather strange method of dating different items. In one or two instances it had been resorted to previously; but now it appears as if a settled matter. It refers to the names of several of the months, and the contraction will at once be understood. Thus, "7ber" for September, the seventh month, as then reckoned; "8ber" for October, and "9ber" and "10ber" for November and December.

In 1694 the handwriting again changes, and changes for the worse; still, it is easily deciphered, and the writer copies apparently the contractions of his predecessor in office by the use of the figures 7, 8, 9, and 10 before the syllable "ber" for the names of the months ending with it. Another contraction now appears in the word parish; thus, "p.ish." There also now appears the intimation of proclamation being made a first and a last time; thus: "May 10th '96 a purpose of marriage 'twixt John fferguson & Mary Mitchell both of this parish, then for 1st time & 17th for last." On the page from which this entry is taken there are seven entries mentioning the first and last time of proclamation. In October, 1697, the handwriting again changes. Indeed, within the compass of two pages, there are several varieties of writing. The following entry shows very completely the process pursued on occasions of this character: "1698 Aprile 30th A purpose of Marriage Betwixt James Hood and Martha Strion both of this parish were proclaimed the 1st day of May for the 1st time the 8th of May for the last time were Married the 18th of the same month." It will be seen that notice was given apparently on a Saturday, and that the intended marriage was announced at the service in the meeting-house on the following day, and also on that day week. A one-line entry occurs opposite the date "9ber 1698," mentioning a marriage by "W. A." This was in all probability the Rev. William Adair, and the last performed by

him, as he died in the following February, $169\frac{8}{9}$. At all events, it is followed by a blank page, and then a missing leaf. The rest of the entries, in wretched handwriting most difficult to decipher, and which I have already likened to pages covered with beetles' legs, extends over a period of thirty-two years. So crowded and so obscure is this part of the register, that if a second reference to an entry is desired, and its date unknown, the search for it is almost hopeless. Several facts I have failed to find a second time, though long searched for. The following is the first of this set of entries: "dembr 14, 1700 a pwr of marig betwixt James Simson and Jean Hartly." In August, 1702, an entry informs us that a "purpose" between a couple, one belonging to the parish of "learn" and the other to Antrim, was "stoped." A rather quaint entry is as follows: "Jwly 19 1702 is the marrig day of John mcmaster and Sara Walas he of this parish and she of kilead." In 1702, "a purpose" changes into "a pwrp" and "a porp," though these forms are not always used.

The adage, "There's many a slip between the cup and the lip," was as true a couple of centuries ago as now. I have already referred to one "slip." Another is recorded in December, 1702, after the proclamation of the purpose, in which the words occur, "not to go on"; and there was still another "slip" in "Jwn," 1705, when one John McNeilly of Antrim, and Mary Hwy in the congregation of Glenavy, were proclaimed once, and then "stoped." A case is given, in 1717, wherein an intended marriage was abandoned after proclamation; but it was subsequently proceeded with, being proclaimed one day, and "don owt" the next.

There are at least two instances where the recording official trespasses beyond his depth with regard to modes of expression, and thereby makes nonsense of the plainest facts. The first is in connection with the marriage of the Rev. Alexander Brown of Donegore with Jean Gowan. Notice of this was given in on January 10, 1702, and they "wer mariyed the 20 day of the sam deat"; otherwise, I presume, the 20th day of the same month. Another is as follows: "feber 17 1705 a por of marrag betwixt Edward parker and Sara Whit ther marag day was the 19th of the sam Instant." A third illustration of this nonsense occurs in the year 1716 in the following words: "the 19 Instant of Jwly." It is evident that the keeper of the register could not vary his official language without getting muddled. Although some ingenuity in the art of contracting is now manifest, the use of "7ber," "8ber," etc., does not appear, and the word "paroch" is not met with.

Evidently, there was no legal restraint as to the hours during which marriages might take place; and so occasionally the time is given, as in the case of William Carns and Jean Watson, who, in 1711, were "maryd at night." Another couple in the following year were also married at night; while on November 29, 1716, "francies Hwnter and Jean T[D?]eath wer marryed about 7 or 8 a cloak at night."

If we may judge by the number of marriages that took place during the period covered by this old book, Antrim must have been an important Presbyterian centre. On some occasions three and four couples were "cried" on the same day; but some years before 1733 the numbers diminished rapidly. In only one instance is any misconduct prior to marriage recorded; and then it is described in language plain and pointed. As in the baptisms, though not so often, the name by which a person was familiarly known is used, as "Dave Brown" and "Beti McDowall." Curious spellings of Christian names are: "hewgh," "Katrin," "Shewsana"; while some surnames appear in very strange guises, as: "Cwrk," "mwrra," "Lwk," "Dyk," "Muddie," "hewghat," "Lion," "Physicar," "Knobb."

Something was said about fees in connection with baptisms, and the brand affixed to the names of those who did not pay. Among the marriage records not a word in reference to payment has been met with, but there is a peculiar mark, something like a written letter x, but with the two parts widely separated, over almost every entry from 1700 till the close of the year 1714, when they cease to appear, though the same handwriting is continued to the close of the entries. In the first portion of the period referred to, these marks have had a pen drawn across them several times. The two strokes are often very badly made, and one could almost imagine they varied sufficiently in their outlines to indicate to the writer a different meaning. In one instance at least, the second stroke is like a "d"; but "xd's" were not, I presume, known in the good old days when this register was formed, or that sign might perhaps have been appropriately added to some of the entries. It is on record that, in the adjoining congregation of Templepatrick, the charge for entering the purpose or notice of marriage was 1/–, and that for marriage itself 8/–. It would have been interesting if something more definite than this suspected check-mark had been given.

It has been stated that the old book contains other particulars than those pertaining to baptisms and marriages. Some of these may be briefly referred to.

The person who makes the entries during thirty-six years gives a list of "30 1" (the recorder's way of writing 31) elders "dead in my tim." He also adds, for the benefit of those who would follow him, some facts about ministers and other matters of interest. For instance, he writes in an informal way, that "Mr James Cwningham cam in 1656 and dyed in 1670." This is the minister who was ejected for nonconformity, by Bishop Jeremy Taylor, from the parish church of Antrim, in 1661. Again: "Mr thomas Gowan minister in Antrim cam 1672 diyed September the 13 1683." The writer discovered the gravestones of these two ministers in Antrim churchyard about twelve years since. They had long lain in a neglected condition, with their faces downward, no one knowing whom they commemorated. "Mr Anderson minister

in Antrim cam to Antrim feber 1685 and left it 1688." "Mr Adair cam 1690 and died 1698." His gravestone is still to be seen on the north side of Antrim church. "Mr Abernethy cam to Antrim [——?] in 1702 [and left Antrim and went to dubling Septmber the 8 1730 the Sabath before Mr dwchall was setled with us as our minister]."[1] "agawst the 18 1703 mr John Abernethy was ordaned minister of Antrim in the meeting hows of Antrim by mr mathew Hatridg" (Matt. Haltridge of Ahoghill?).[2] "Augawst the 29th 1703 a porp: of marig betwixt Mr John abernethiy and mis Shewsana Jordan." "agwst the 14 1730 mr James dwchhill cam to Antrim and on the 16 of it which was owr communion Sabath preached and served two tabels which was his first work with ws." All the foregoing items about ministers are given in an informal manner on the first and last pages of the book. To these the following is added: "Aprile the Tenth 1726 owr cloak was Set wp in meeting hows being a gifft given by mr Georg neilson of Antrim."

The term "Rev." is never applied to any of the ministers mentioned in this old book: it is always "Mr."

About one-third of the register is free from baptismal and marriage records, which proved a temptation to some congregational official, forty or fifty years later, for the insertion of Sunday collections and their disbursement, and for payments for labour and other expenses connected with the cultivation of land held by the congregation. Some of these entries furnish glimpses of customs prevailing among labourers which would now be considered unwise. The official previously referred to sets down in one place "a nagin in the morning 3d . . . & at night 3 nagins 9d" for the men. One day, three labourers were paid 1/7½ in wages, and "for drink in Andy Donelsons" 2/5½. Another entry is not a little curious, and perhaps suggestive of someone having had a "nagin" too much. It runs thus: "Alex^r pd the Carrman I supose 10^s. 10^d." Labourers' wages were in some cases 6½d., and in others 1/1 per day. On one occasion 1/3 was paid after the ingathering for "a churn."

Some persons affirm that the book-worm, if not a fabulous animal, is at all events an extinct one. I think it is neither a fabulous creature nor an extinct one. It has left its marks in our old register, about forty leaves having perforations ranging from the size of a pin's head to an inch in length, but whether these are of recent date or not I am unable to say.

NOTE.—It may not be inappropriate to add to the foregoing that the writer, many years ago, became imbued with the desire to secure mementoes of the past of this old congregation for preservation in the vestry. Accordingly he made inquiries in various quarters respecting such, and for a long time his efforts were fruitless. He is pleased, however, to say they have

(1) The words in brackets appear to have been added afterwards; probably when Abernethy had left Antrim.

(2) It would be interesting to know if Matthew was any relation to John Haltridge, minister of Island Magee, whose widow was the person who gained so much notoriety at the trial of the Island Magee witches in 1711. She was one of the principal "victims" of the witches' craft.—ED.

latterly been rewarded, with the following results:—Through the kindness of the editor of this journal, a nicely-framed portrait of the Rev. John Abernethy, M.A., first minister of the old meeting-house, has come into the possession of the congregation. The following is the inscription at the back of the picture: "This Portrait of the Rev. John Abernethy, who ministered in this Meeting-House from 1703 until 1730, was presented to the Old Presbyterian Congregation of Antrim by one of his descendants, Francis Joseph Bigger of Ardrie, Belfast, Easter, 1899." A copy, made by the Rev. Clement E. Pike, late of Holywood, of a small pen-and-ink portrait of the Rev. William Bryson at the age of 46 years, who married a grand-daughter of the Rev. John Abernethy, and ministered to the old congregation from 1764 until 1810, and died in 1815. The original, made by Patrick Bryson, son of the Rev. W. Bryson, is also in the vestry of the First Presbyterian Congregation, Belfast. A silhouette of the Rev. James Carley, M.A., who ministered in Antrim from 1811 till 1861, and was a well-known teacher during many years in the earlier part of the century, presented by a local gentleman: and enlarged photographs, one of a miniature of the Rev. James Carley, when about 30 years of age, and the other a striking likeness of the late Rev. Henry Montgomery, LL.D., brother-in-law of the Rev. James Carley (they married sisters, the Misses Swann of Summerhill, near Antrim), both presented by Mrs. M'Ferran, surviving daughter of the Rev. J. Carley, and widow of her father's immediate successor, the Rev. James M'Ferran. There are also three water-colour drawings, one of the interior of the meeting-house, another of the exterior, as seen from near the session house, with the old-fashioned outside stairs, and one of the session house itself—all prior to the renovation of the buildings in 1891. The latter three were kindly presented by F. W. Lockwood, architect, under whose care the work was carried out. Other interesting articles belonging to the old congregation are six silver communion cups, each 8 oz. in weight, three large pewter flagons, nine pewter plates, large and small, and three copper collecting spoons, with turned and polished handles.—W. S. S.

The Franciscan Friary of Creevelea, in the Barony of Breffny, Co. Leitrim.

By the Rev. J. E. MacKENNA, M.R.I.A., and W. A. SCOTT, A.R.I.B.A.

THE future historian of Irish monasticism will find in the following pages a faithful description of a most interesting ruin, which, if we may judge from the impression Decay's effacing finger has already left upon it, will have disappeared long before he comes on the scene. The ecclesiastical and civil records of the sixteenth and seventeenth centuries will tell him of the *rôle* Creevelea played in those turbulent times; we furnish him with a comprehensive view of the great friary, not indeed as it was in the days of its opulence, but as it is in its stately ruins.

Throughout the length and breadth of historic Breffny, there is many a sheltered sunlit hill-side, and many a verdant and smiling valley, that Owen O'Rourke, prince of Breffny, and his pious wife, Margaret O'Brien, might have chosen in 1508 as the site of the magnificent home they had determined to build for the Order of St. Francis—but none more picturesque than the

one they selected. They were, no doubt, attracted by its historical associations; for local tradition points it out as the site of a church founded by St. Patrick: and when we remember that it was *Fingalla*, the *fair-shouldered*, the sister of the Princess of Breffny, and wife of O'Donnell, who selected the wildly picturesque site of Donegall Abbey, we cannot help admitting that the scenic beauties of Creevelea had much to do in recommending it to O'Rourke and his wife.

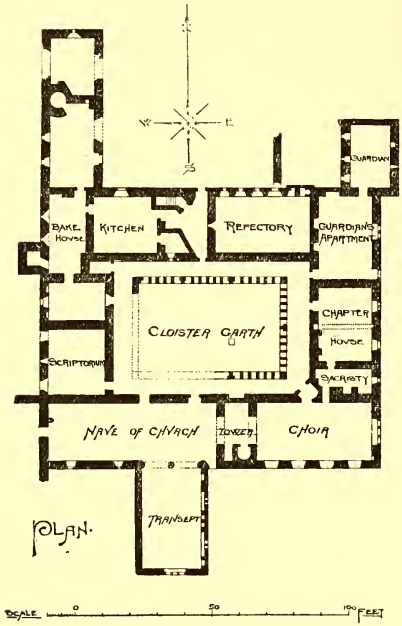
View of Friary from Dromahair.

Viewed from the village of Dromahair, over which they tower, the ruins of the friary are peculiarly striking. Their immense proportions, their fallen greatness, crowning a craggy knoll, remind you of the dignified decay of the old Rhine fortresses. The babbling *Boned*, hurrying on to join the waters of Lough Gill, murmurs a perpetual *requiem* to those who sleep their last sleep around the friary walls. The purple heath of the surrounding mountains turns to wintry gray, and back again to purple, as it did when the *fair-shouldered* Fingalla sent a small band of Franciscans from Donegal to occupy Creevelea. The river *Boned*, which turned the old Franciscan mill, still works a corn mill further down—but how changed is all the rest!

The winding avenue which led to the abbey was often thronged from morning till night by devout worshippers going to and coming from the different services in the church, and by the poverty-stricken, who found the friars the almoners of the wealthy and the charitable; but now its carpet of soft moss is seldom trodden, except by an occasional funeral *cortège*. The noble church, which once resounded with the alleluiah of praise and the dirge of lamentation, is now roofless and deserted.

"I stood to-day, 'mid the ruins gray,
Of a church, with ivied crest;
'Twas carpeted with green sward fair,
It had a silent, solemn air,
As if all Nature's music there
Was hushed that the dead might rest."

The prying antiquary finds nothing to hinder his investigations or disturb his calculations in Creevelea. He had better begin, as we do, with the ground plan, which gives an idea of the vastness of the building and of the somewhat peculiar arrangement of its different parts.



CREEVELEA FRIARY—GROUND PLAN.

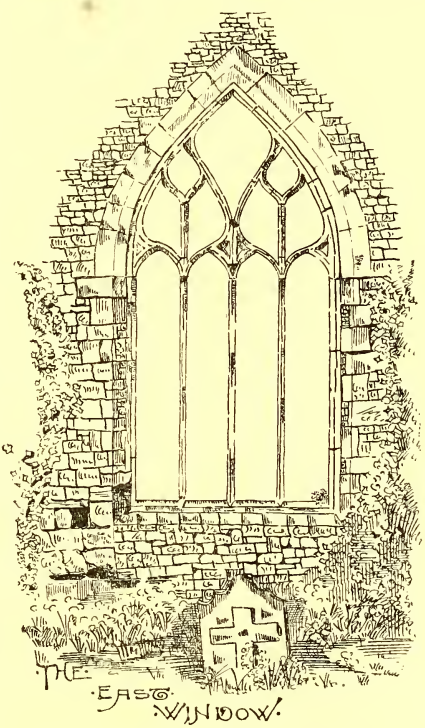
Like St. Mary's Abbey, Devenish, Creevelea has the conventual buildings at the north side—a decided departure from the usual monastic style, which placed them in the south—thus sheltering them by the church from the cold north wind, and securing for them the grateful heat and cheerful brightness of the sun. The only object the builders could have had in view in departing from the almost universal arrangement, both in Devenish and Creevelea, was to avoid cutting off the charming scenery that lies to the north of either building. The chapter house was, as usual, placed near the choir, and just beyond the sacristy. It was entered from the cloister, and also communicated with the sacristy. The continuation of this wing towards the north contained the Guardians' apartments: evidently a subsequent addition.

The refectory flanks the northern wall of the cloister. It is a spacious apartment, measuring 35 × 20 feet. Proceeding further west, we enter a hall which opens the way to a number of apartments. A stone staircase leads to an upper floor, on which the dormitories of the friars were placed. Another passage leads to the kitchen, store-rooms, and general culinary department. Going further west, we find unmistakable traces of a stone-built oven, and the remains of a large open fireplace, which appear to be the work of the seventeenth century planter, who tenanted Creevelea for a time. It has none of the stability of real monastic masonry about it, and is clearly an addition to the original building. Between the bakehouse and the church, on the south side, were a number of small compartments—probably

the scriptorium and other necessary appendages of such a building. The cloister, which ran round the interior of the hollow square of buildings, differs very little from others of its kind *(see frontispiece)*.

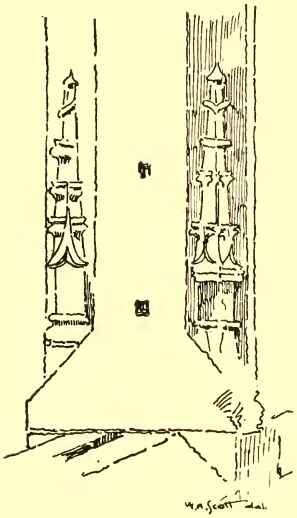
Coming to consider the friary in detail, we are struck by a unique feature of the general outlines of the structure. There is no haphazard patching together of different parts. Most of the great abbeys of Ireland display in their remains a conglomeration of styles and tastes in architecture—a necessary consequence of improvements on, and extensions of, a very plain, serviceable, original building. Each community began with bare necessaries. It flourished: the number of its members increased; additional accommodation became necessary; and as the finances increased and multiplied, successive abbots, priors, or guardians, acting on their lights, added to and beautified the church and domestic buildings after the style that was popular in their day; with the result that we have, as a rule, in ancient Irish monasteries, a heterogeneous conglomeration of almost every conceivable style of building, and a fairly continuous illustration of the series. Creevelea is peculiarly interesting as furnishing a striking exception to this *rule*.

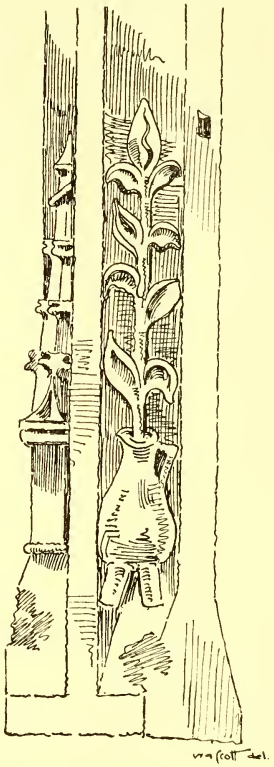
The munificent generosity of its founders secured its completion within a few years from the laying of the foundation-stone; and the shortness of the space that intervened between its completion and final suppression prevented its architectural unity being marred by additions and alterations. Entering the church from the western end, a magnificent nave opens out before us. It is separated from the choir by a massive tower. In the distance is the great



EAST WINDOW OF THE FRIARY CHURCH.
Drawn by W. J. Fennell from a Photo. by R. Welch.

three-light Eastern window—a noteworthy feature of the church. It is a beautiful specimen of the flamboyant, as distinguished from the curvilinear or leaf tracery of the English style. Like all the other mullioned windows of the church, it has stops to the chamfers, so that the foot of the mullions sit square on the sill; but it differs from them in having these stops beautifully carved both inside and out, and nearly all are of different designs. There is, however, one of the mullions without stops, and it runs into the sill in the ordinary way.



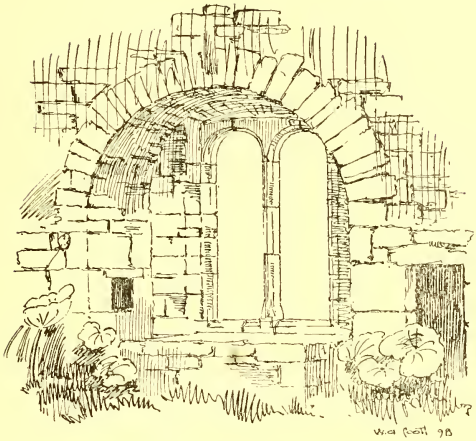


Mullions, East Window.

The western window is a fine specimen of flamboyant tracery, of three lights. The inside had a curtain arch of cut stone chamfered on both edges, dying into a point at the jambs.

The choir was amply lighted by four two-light windows, having rounded heads. Their mullions have the peculiarity already noticed at their junction with the sill. The altar has disappeared, but the piscina to the right still remains.

The windows of the arched recess on the east side are similar to those of the choir.



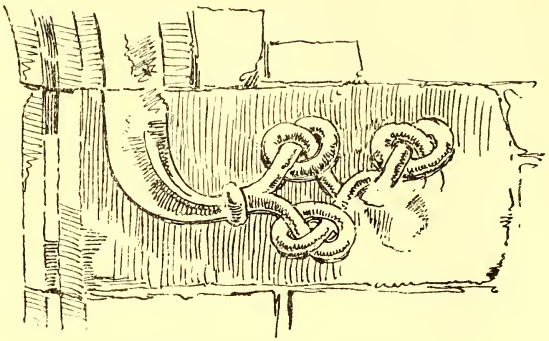
STONE ALTAR, SOUTH CHAPEL.

The tracery of the south window, in the gable of the side chapel, has almost disappeared. There is not enough left to justify an attempt at restoration, though there are some grounds for saying that it was of the same character as the *east window*.

ENTRANCE, SOUTH CHAPEL.

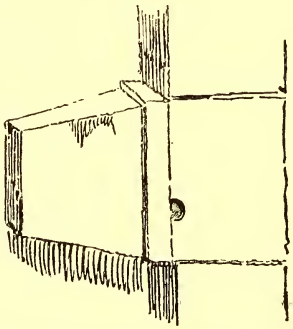
Two round-headed arches, with chamfered angles, and springing from an octagonal pillar in the centre, and semi-octangular pilasters on either side, open from the nave to the south chapel. Its chief point of interest is the stone altar illustrated. The fried and chipped surface of all the stones in this compartment points clearly to the action of fire; and turning to the

Annals of the Four Masters, we find that the friary was burned down in the year 1536.



Terminal of Moulding, West Door.

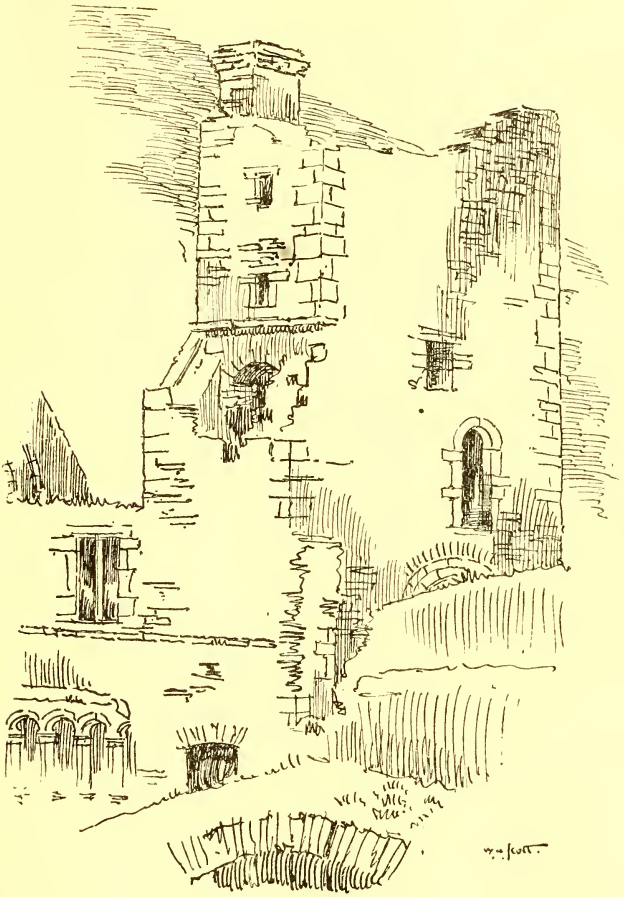
The western door of the church is formed of finely punched and closely jointed lime-stone, and is unusually small in proportion to the rest of the structure. Its most interesting feature is the hood-moulding, which all but disappears at either side, to burst out again in recklessly bold and graceful terminals.



Block and Hole for Bolt, Western Door.

The massive quadrangular tower is probably a later insertion in the church. It is supported on round arches, peculiar in their construction and graceful in appearance. They are in two orders, as will be seen by reference to the illustration. The inner order does not rest upon the wall, but is supported on fine, massive, polished corbels, which run down almost to a point, and seem to grow out of the flowers and other ornamentations below. All the

terminals are different in design and size, and are treated with a freedom that is rarely met with in such work. The rere vault is of rough stone and plastered. The masonry in the lower portion of the tower is of regularly



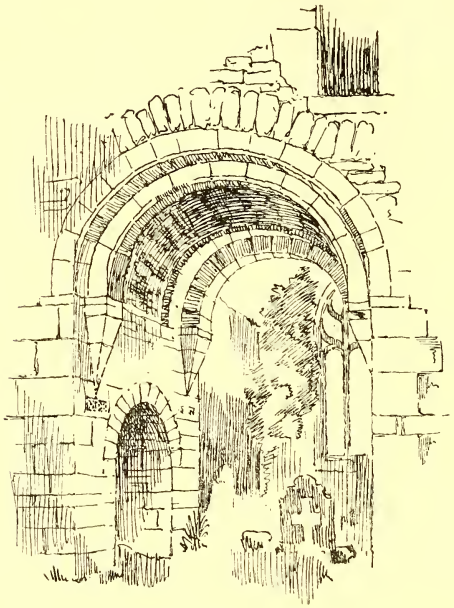
THE TOWER (FROM CLOISTER).

punched ashlar, evidently intended to remain unplastered; and the joints are very fine, not exceeding $\frac{1}{16}$ inch in some places.

A spiral stone staircase, entered by a pointed door in the south-east angle

of the tower, led to the rooms above. The first, or lower, of these rooms has a squint looking into the choir.

There was a small stone-roofed porch in the south angle between the tower and side chapel, which opened both to the tower and side chapel. Both nave and choir had doors opening to the cloister.

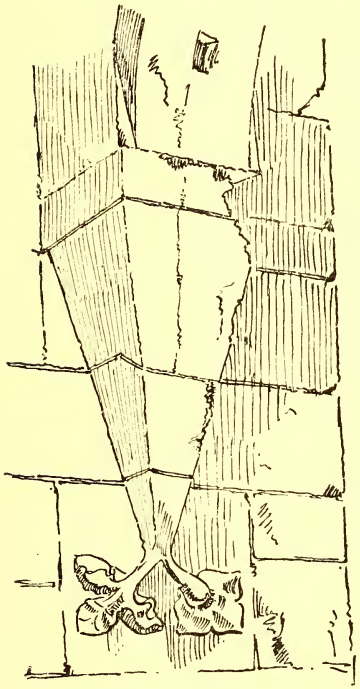


Arch of Central Tower.

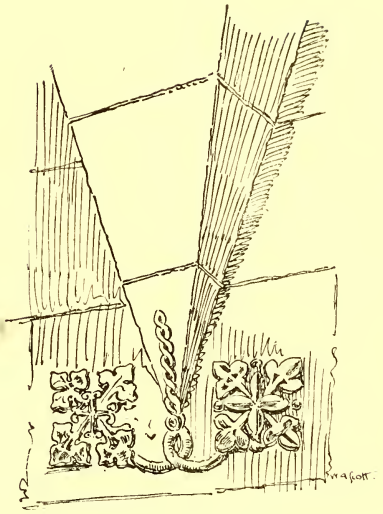
Of the domestic buildings we can say but little to supplement the information conveyed by the ground plan. In most cases only a few feet high of the walls remain, and notwithstanding the careful restoration effected by the Board of Works some years ago, even these must soon disappear.

Time has dealt more leniently with the refectory than with any of its neighbouring apartments. It is lighted by five round-headed windows, two of which are double or two-light, the remaining three being single or one-light windows. The easternmost window has a peculiar recess, evidently the seat of the brother who read to the community during meals. The floor of this structure is raised some feet above the general floor-level; and on the top platform, composed of a single large wrought flag, we can see distinct traces of the desk that stood before the reader.

The cloister is the only other portion of Creevelea which calls for special notice in this paper, and it might well claim a paper all to itself. It was a solid, substantial structure, running round three sides of the hollow square, enclosed by the church, on one side; the sacristy, chapter-house, and guardians' rooms on another; the refectory and culinary department on the third; and the other offices and departments on the fourth side. It is the work of a designer who sought durability



TERMINAL UNDER TOWER.

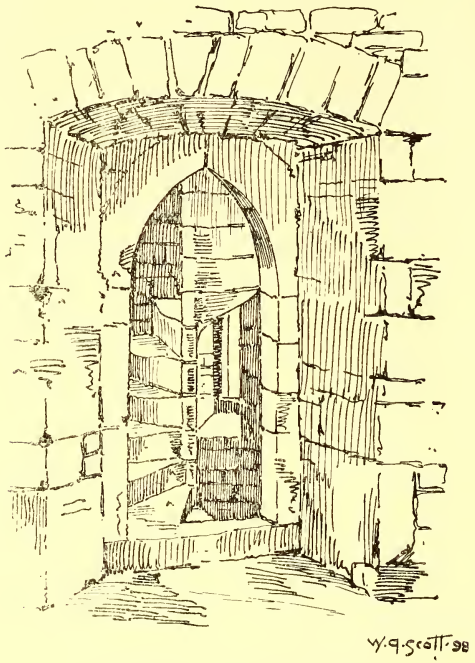


TERMINAL UNDER TOWER.

(see page 178), and who relied upon subsequent generations to supply ornament. We cannot assign reasons for his making the arches on the north and east sides pointed, while those on the south walk along the church are round-headed; but we must give him credit for having provided rising artists of the Order with a fair easel on which to exhibit their work, no matter to what school it belonged. The only ornamentation that remains on the pillars of the cloister are two reliefs—one a floral knot, the other a conventional representation of St. Francis preaching from a pulpit, around which the birds of the air have congregated.

The letters A. B. D. F. H. K. M. N. are cut on the pillars of the southern colonnade. The absence of vowels

would show that they are initial letters, probably cut by the friars in leisure hours. If they ever had any other significance, it was lost in the re-erection of the pillars during the restoration by the Board of Works.

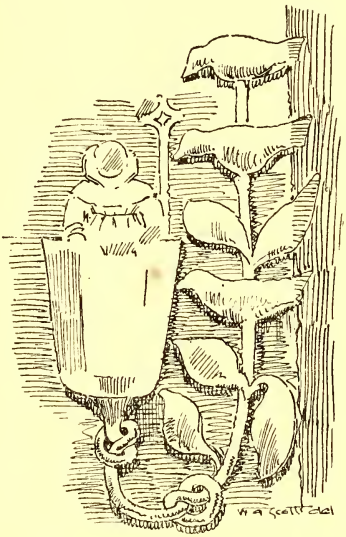


Entrance to Staircase in Tower.

Archdell represents the possessions of the friary as having been very extensive—exactly what we might expect from the generosity of those by whom it was built and endowed.

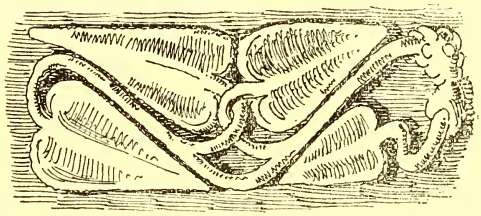
He is clearly wrong in asserting, on the authority of Ware MSS., vol. 34, that the friary was never completed: all the existing evidence points to the opposite conclusion. It was, no doubt, destroyed by fire in 1536, when, as Fr. Purcell, the painstaking historian of the Order in Ireland, tells us, the community, besides suffering the loss of many valuable books, had to lament the death of Heremon O'Donnell, one of the brotherhood, who perished in the flames whilst striving to save the sacred vessels; and it was never completely restored. Bryan O'Rourke, the founder's successor, began the work of restoration; but the constant wars in which he was engaged drew him away

from this work, and *it* was never completed. Sir Richard Bingham, during his operations in the neighbourhood, converted the church into a stable for



St. Francis Preaching—Ornament from Cloister.

his troopers' horses, and allowed them to cook their victuals on a fire made from the beautifully-carved furniture of the choir. The planter who got possession of "the abbey" took a more utilitarian view of the situation. He carefully preserved the church, receiving large sums of money from the people of the locality for the privilege of burying their dead within its hallowed precincts.



Ornament from Cloister.

The Colville Family in Ulster.

By JOHN M. DICKSON.

(Continued from page 145.)

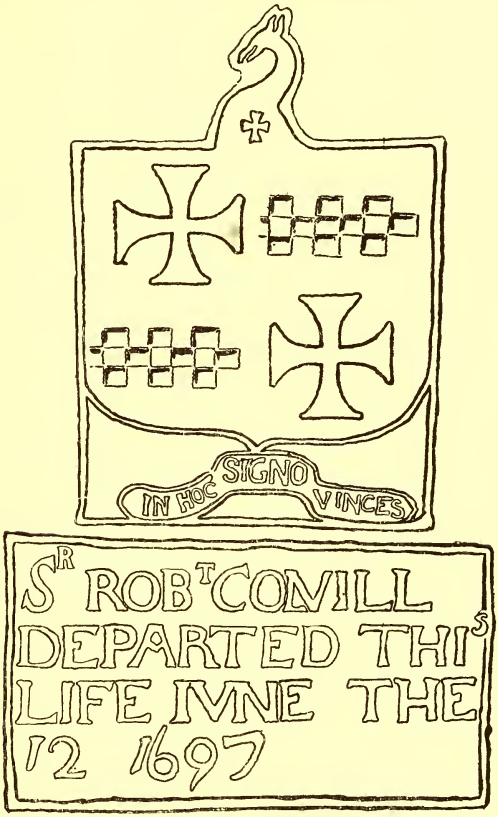
[NOTE.—Since the former paper appeared, the writer has learned some further particulars of the Galgorm legend: *e.g.*, that Dr. Colville, with the assistance of his servants, plunged the iron box containing the Bible and bit of candle into a deep pool in the river Maine, which has ever since been known as "Colville's hole," and in which the boys at Gracehill Academy bathe; among whom it has been for generations the ambition of the boldest divers "to touch Colville's box." Also, that on several occasions when Galgorm House has been whitewashed, it was impossible to make it take a good colour, which the neighbours have accounted for by ascribing to the fact that "it was built with the devil's money." This belief, so far as it goes, tends to confirm the writer's opinion that Dr. Colville was the builder. The writer also learns that the relative from whom Dr. Colville inherited so much money, and who spent his declining years at Galgorm, had lived much in the West Indies; and having lost his health there, rarely ventured out, except on very warm days, when he might be seen muffled up and creeping about the grounds on the doctor's arm. Casual passers-by, believing in the doctor's diabolic intimacy, commonly assumed that the dark-complexioned and muffled figure was no less a personage than his satanic majesty himself, which they might the more readily do, as, having such a belief, they would be inclined to keep at a respectful distance from the pair.]

IN a previous number we left Sir Robert Colville engaged in rebuilding Newtown House, as a residence for himself, on his County Down estates. He also built at this time a private chapel in Movilla cemetery, where its ruins still remain, in which, as stated in *M'Comb's Guide*, several members of his family were interred: presumably between the year 1675, when he acquired the estates, and the building of the vault in the old church in Newtown, on the death of his third wife, Lady Rose, in 1693.

According to Harris, this second Newtown House shared the fate of its predecessor; but possibly some confusion of dates may have given rise to this statement, the fire of 1664 being referred to. However, whether burned or not, upon falling into decay, its materials must have offered a tempting quarry of cut stone to later builders, as scarcely a vestige of it is now to be found, although the wall enclosing the adjacent castle garden remains unbroken. A very different spirit has been shown, however, by George Walker, the owner of the factory there, who, with a respect for antiquity worthy of mention in this journal, on finding the old entrance to the castle garden too narrow for his business, moved one of the pillars a distance of three feet without disturbing a stone, although weighing several tons of ashlar masonry, rather than interfere with the ancient work.

The period in which Sir Robert Colville now found himself was a stormy one in Northern politics, covering the last six or eight years before the Revolution. His father, the staunch Royalist, had been laid to rest, having

outlived the usurpation and seen the king brought back "to enjoy his own again," amid rejoicings without a parallel in English history; yet, in spite of the rejoicings at his restoration, the bonfires, and fountains spouting wine, "the merrie monarch" had failed somehow to bring in the millenium: he,



Sir Robert Colville Arms and Inscription in the Abbey Church, Newtownards.[1]

From Rubbing by Francis Joseph Bigger.

too, had gone the way of all flesh, kingly or otherwise, but not before he had disillusioned his most enthusiastic supporters.

(1) The three arms and inscriptions here given are from the three altar tombs in the side aisle adjoining the tower on north side of the old Abbey Church at Newtownards. The stone slabs are cut into, and the depression filled with lead, upon which the arms and inscriptions are deeply engraved and cut through. The size of the lead is about 29 in. by 17 in. They are, in our opinion, unique in Ulster.—Ed.

In Ireland, though considerable changes had taken place during the generation that had passed away, there was little increase of peace or happiness: it still remained a "distressful country," the prey of greedy and unscrupulous adventurers, who degraded politics into a scramble, in which each sought to secure a fortune for himself out of the general confusion.

In two respects Sir Robert Colville differed from his father: in his politics he was a Liberal, and we find him always acting with the party in the North who favoured the Revolution; he was also on more friendly terms with his Presbyterian neighbours: this we learn from a letter of Lord Clarendon, dated January, 1686, and addressed to Lord Sunderland:

"Sir Robert Colville is looked upon as a great favourer of the Fanatics, although he goes to Church himself: he is a man of a very great estate in the North."

In one respect, however, we find he resembled his father closely. Owing probably to feelings of envy on their part, he was much calumniated by his contemporaries. This feeling appears in most of the references to him in the records of the time: for instance, in another letter to the Lord Treasurer, February 5, 1686, Clarendon quotes information received from Lord Mount Alexander as follows:

"He gave me some time since an information of one Maxwell against Sir Robt. Colville, which when I had read, though there appeared to me to be no great matter in it, I thought fit to advise with my Lord Chief Justice Keyting upon it, who is of opinion that, considering the words were spoken of the King, when Duke, and several years since, and that there was but one witness, it would be best not to make any prosecution against the person. My Lord Mount Alexander told me there has been some little difference between Sir Robt. Colville and himself, and therefore he was very cautious in appearing against him."

After relating some further gossip about negotiations, on Sir Robert's part, for the marriage of one of his sons, and certain overtures as to obtaining the title of Viscount for himself, Clarendon's letter concludes thus:

"When the King has all before him, he is the best judge whether he will have him prosecuted, or whether he will dignify him with any title."

In a further letter to the same, of February 27, 1686, we find:

"I have scarce ever heard a man more variously spoken of than this Sir Robt. Colville. Some very good men give him a great character; others, as good, shake their heads, and say they know not what to think of his principles. All agree that he has a great interest, that is, a great estate: some perhaps envy him for that."

In this correspondence the "seamy side" of Irish politics is pretty well exposed. We have the Lord Lieutenant gravely reporting to headquarters paltry gossip that had reached him second-hand, though admitting that he sees nothing in it: a view of the matter in which his Lord Chief Justice concurs. The motive in all these references probably appears in the prominence given to "the great estate" of Sir Robert Colville, which many of his neighbours doubtless thought would furnish very rich pickings for them, if a writ of attainder could by any means be procured against him.

Sir Robert Colville's name appears frequently in a work published in London, in 1690, entitled: "A faithful narrative of the Northern affairs of Ireland, from King James' accession to the crown to the Siege of Londonderry."

The powerful Richard Talbot, Earl of Tyrconnel, was at this time deputy (or viceroy) in Ireland, and in furthering the policy of James II. found himself opposed by the Protestant party in the North. Before the actual breach between them arrived, we learn from this authority Tyrconnel had invited several of the Northern leaders to attend him in Dublin,

"But they not judging it safe to venture, many of them, lest they should be detained as hostages, nor politic wholly to despise his summons, concluded that only Sir Robert Colville should be entrusted with the undertaking; who, being very kindly treated by the Government, was dismissed with repeated assurances," etc. . . .

"On his return he found his friends engaged in a project, which, as well in respect of his promises as in common prudence, he thought himself obliged to oppose, judging it not fit to incense a government that courted them, and being sensible that the Northern strength consisted more in reputation than in any real force they could make; but all his endeavours were in vain, and his advice branded with the epithets *cowardly and Popish* by those who had afterwards reason to wish they had yielded to such moderate counsels."

A scare having arisen in the North about a Roman Catholic rising similar to that in 1641 (though it was probably groundless, and rested only upon an anonymous letter addressed to Lord Mount Alexander), the gentry of the counties of Down and Antrim met at Comber, and we find that Sir Robert Colville was chosen one of the council of five to whom was entrusted their defence, the others being Sir Arthur Rawdon, J. Hamilton of Bangor, Sir John Hawkins and James Hamilton of Tollymore. Connected with the appointment of this council, we have another display of the "seamy side" of Irish politics referred to.

We learn from the "faithful narrative" that—

"Mr. Jas. Hamilton of Tollymore, appearing most officious on this occasion, summoned only such as he knew would be either guided by his counsels, or wanted interest to oppose his designs, for he neither summoned Mr. Annesley, Sir Robert Maxwell, Mr. Ward, Mr. Savage, or any other gentleman whom he believed would not readily resign a blind assent to his humour, though they were otherwise every way qualified for the publick service; but that which happened of the greatest difficulty was the exclusion of Sir Robert Colville from the meeting, whose great estate in the county, and interest in the very town where they sate, seemed to oblige them to take notice of him: but it was contrived that the gentlemen who were designed for the council assembled on the 13th, at which time the methods were concluded on, and Sir Robert summoned next day to assent if he pleased to what he could not alter."

Hamilton did not entirely succeed in his little scheme to have only his nominees elected, as we learn further

"That some thought others were better qualified both in interests and parts for a charge of that consequence, particularly Sir Robt. Colville, considering his fortune was almost equal to the joint income of the other five, and that his age and experience rendered him much fitter for employment of that nature: but Hamilton of Tollymore being well assured that *Sir Robt. would not be prevailed with to serve any private designs*, passionately opposed

all motions in his favour, and for want of a better argument, threatened to desert the assembly if they should admit a proposal so adverse to his interest.

"Till this meeting at Comber, many thought Hamilton's earnest solicitations had proceeded from a real concern for the Protestant interest: but it was now plainly discovered that the whole scope of his designs tended to settle him in such a post as might render him more remarkable to the English Government. . . . The next day, according to the return of his summonses, Sir Robt. Colville came to town, on whose appearance it was judged convenient to admit, being of the council, hoping thereby to reconcile themselves to the gentlemen of the country: and to make way for him my Lord Mount Alexander was appointed General of the forces of the counties of Down and Antrim."

So far we have quoted outside references to Sir Robert Colville, hostile or the contrary. We will now let him speak for himself. Among the Hamilton manuscripts two letters have been found written by him to his friend William Hamilton of Edinburgh, who seems to have consulted him on some difficult negotiation in which he was engaged. From one of these, dated June 6, 1687, we extract the following:

"There are soe many circumstances to be considered and of soe great importance, and I have none here to discuss with as it is not fit for me to be positive, especially being a stranger to many circumstances as might give great clearness; delays have their inconveniences as well as to push forward. . . . What may seem best may prove worst, and yet you will observe what was granted, and tho more than ordinary, how it was taken and thought not enough, whereby it may be observed where the wind bloweth most favourably now. . . . Men must doe the liklyest and leave the event to God."

Another letter to the same, of Dec. 9, 1687, concludes thus:

"What your new motive is I know not, but I'm persuaded it's just, soe wish you good success."

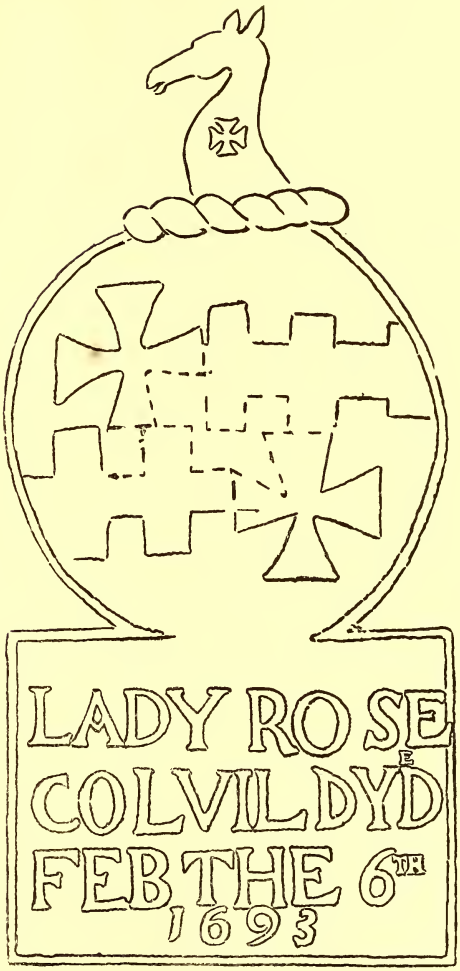
When the final breach with King James's Government took place in 1688, we find Sir Robert Colville's name among the ten noblemen and gentlemen who were exempted from all mercy on account of their prominence on the Revolutionary side. As to the statement quoted above that he had been scheming to obtain the title of Viscount from James's Government, its best refutation lies in the fact that, upon the success of the Revolution and accession of William III., he received no title, though his family and connexions would have made such an honour a legitimate and reasonable ambition on his part, while his large estates would have enabled him to support the dignity of the position. It is evident he never pressed his claim to be rewarded for his political services on William's Government: had he done so he could hardly have been refused, having risked not only his estates but his head for their cause. On reviewing all the evidence, it appears clear that Sir Robert Colville, while "astute," as his enemies asserted, was also an honourable and broad-minded man.

Of his second marriage the writer can find no record; his third wife, the "Lady Rose," buried beside him in the family vault in Newtownards, was grand-daughter of Sir Moyses Hill, the founder of the Downshire family, and was, from the name, probably mother of the "Rose Colville" mentioned in

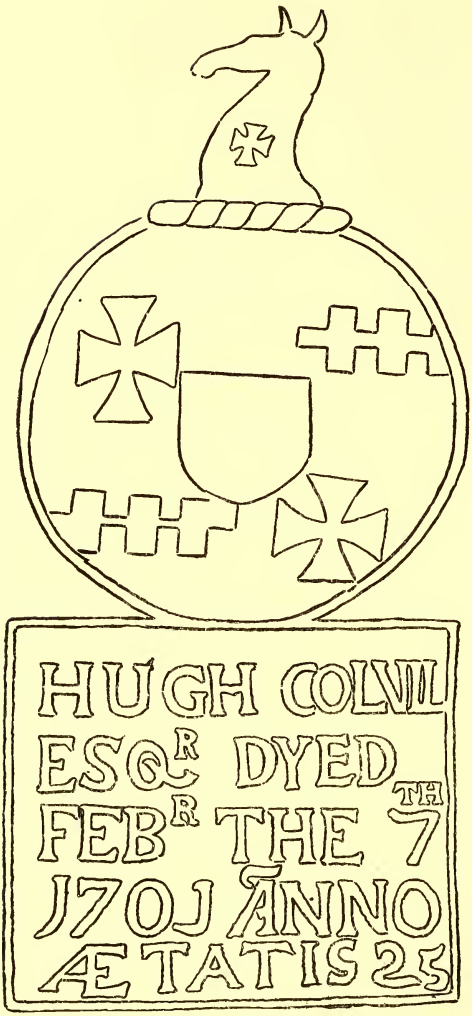
the following letter written by "an old inhabitant of Newtownards" during the famous County Down election in 1805, when Col. John Meade, son of Lady Clanwilliam, unseated Robert Stewart, the Lord Castlereagh of "Union" notoriety:

"I beg leave to remind the gentlemen of Newtownards that the Countess of Clanwilliam, mother of the present Noble Candidate, Col. Meade, is grand-daughter to *Rose Colville*, who was born in the Castle of your town, her father's residence, he being the proprietor of that estate long before the Stewart family was known in the County of Down."

This lady was most probably mother of his son Hugh, also buried in Newtownards, who died in 1701, *anno ætatis* 25, having married Sarah Margetson, granddaughter of Col. John Caulfield of Co. Tyrone, of which marriage two children were born: Robert, afterwards Member of Parliament for the borough of Antrim, the last male of the name in the direct line, who died without heirs in 1749, and upon whose death his sister Alicia (who had been married in 1719 to Stephen Moore, M.P. for Tipperary, and afterwards



LADY ROSE COLVILLE ARMS AND INSCRIPTION IN THE ABBEY CHURCH, NEWTOWNARDS.
(Dotted lines denote the portions missing.)
From Rubbing by Francis Joseph Bigger.



HUGH COLVILLE ARMS AND INSCRIPTION IN THE ABBEY CHURCH, NEWTOWNARDS.
(The impaled shield is now a blank.)
From Rubbing by Francis Joseph Bigger.

the first Lord Mountcashel) became the sole heiress of the Colville property. In this year, probably for family reasons, the County Down estates were sold to Alex. Stewart, the founder of the Londonderry family, who, having married an heiress (one Mary Cowan), was able to pay some £70,000 for them.

Besides the direct descendants of Alex. Colville, D.D., there was a collateral branch, of which some members deserve notice. On the 26th of July, 1696, we find one Alex. Colville was ordained minister of the Presbyterian congregation of Newtownards: that he was a relation brought over from Scotland by Sir Robert, and presented to the living in his own town, there can be very little doubt. Among the rights appertaining to the estate are mentioned "all presentations"; and we know that in Scotland these were then usually vested in the "Heritors," or lords of the soil, a practice still surviving in some places

there, and Sir Robert's nominee and relation would be all the more acceptable, as we learn above that he was "a great favourer of the Fanatics." Then his Christian name, Alexander (given also to his son), had been the favourite one in the line descended from the "Commendator of Culross" aforesaid; while tradition runs that they belonged to the same family as Sir Robert.

The Rev. Alex. Colville removed, in 1700, to the then more important congregation in Dromore, where he died suddenly in his pulpit in 1719. Although not so well known as his son, his independence of character is sufficiently indicated by the fact of his being one of the earliest members of the famous "Belfast Society," which confessedly included the most learned and intelligent ministers and laity of the Presbyterians in the North of Ireland.

Upon the death of the Rev. Alex. Colville, his congregation were so much attached to him that they decided to keep their pulpit vacant until his son Alexander (who had graduated M.A. in Edinburgh, and was then studying medicine) should take his divinity course. On its completion in 1724, he was "called" to Dromore; but on refusing to sign the Westminster Confession, he was refused ordination by the Armagh Presbytery. On this he appealed to the Synod; but expecting an adverse decision from them also, he repaired to London in Dec. 1724, and had himself ordained in Dr. Calamy's vestry. On his return to Dromore, the Synod not only refused to instal him and suspended him for preaching for three months, but held the threat of suspension over any minister who should hold ministerial communion with him. Whatever effect their action had on the other ministers, it had none whatever on Colville, who continued to preach in defiance of their sentence; and on the 25th of October, 1725, had himself installed by three members of the Dublin Presbytery and one from Munster. These high-handed proceedings produced some division in the congregation; but the great majority (over four hundred heads of families) adhered to him, and to these he continued to minister for more than fifty years. As he took out his degree of M.D. in 1730 (five years after his settlement in Dromore), and as in his will, dated 1772, he describes himself as "minister of the Gospel and doctor of physic," it is probable that he practised both "cures" concurrently, but these did not by any means exhaust his activities; he took a large part in public affairs, so much so, that during the second Pretender's war in 1745, when a Jacobite rising in Ireland was feared, he received a commission from Lord Chesterfield to raise a troop of dragoons, which he armed at his own expense and commanded in person. He died of apoplexy in Dromore, in 1777, in his 78th year, leaving several daughters and one son, Maturin, to whom he bequeathed "his seal and coat-of-arms." From the name given to his son, it is probable that he had married a member of the Huguenot family of that name. One of his daughters married the Rev. —— Patrick, Presbyterian minister in the adjoining parish of Magherally; who, upon being called before his

session, and censured for having married the daughter of "the arch-heretic," replied very sensibly, that "in marrying Miss Colville, he had no intention that she should enter his pulpit, and that when she did so he would consider their interference justifiable." It is satisfactory to report that Mrs. Patrick soon endeared herself so much to her husband's congregation that no more was heard of sessional interference; nor can there have been any breach of friendship between Patrick and the "arch-heretic," as the latter bequeathed his books "to his son-in-law, Mr. Patrick." Another of Dr. Colville's daughters having married —— Monroe of Roe's Hall, Co. Down, was mother of Dorothea, better known as "the beautiful Dolly Monroe," and referred to by Goldsmith in the *Haunch of Venison*. She was a famous beauty at the Viceregal court of Lord Townshend, who indeed himself showed her such marked attention, that, expecting a proposal from him, she refused several very eligible offers. On his marrying a rival beauty, Miss Montgomery, she became the wife of Thomas Richardson of Richhill, M.P. for Co. Armagh. Two portraits of this lady, by Angelica Kauffman, may be seen in the National Gallery in Dublin, in one of which she appears with her aunt, the Countess of Ely, who had also been a Miss Monroe.[1]

Dr. Colville's only son, Maturin, who was an officer in the Army, did not long survive his father, having soon afterwards lost his life during the American War of Independence, about 1779. Desertion was very rife at that time among the British troops; and it seems that in some action, while leading his men to the attack, Maturin Colville, observing symptoms of wavering under the enemy's fire, and misunderstanding their motive, rushed to the front to encourage his men, who seized the opportunity to shoot him down and desert in a body. So fell the last of the Colvilles.

"Faithful found
Among the faithless, faithful only he."

In endeavouring to trace the memorials of this family, we have traversed a period of about a century and a half. The records remaining, though scanty, are sufficient to prove that these Colvilles, living, as they did, through trying times, were all men who showed the courage of their convictions, and whose force of character, while it gained them warm friends, and enemies quite as warm, made them a power not by any means to be overlooked or left out of the reckoning in any public movement within the sphere of their influence.

(1) For a biographical sketch of "Dolly Monroe," see *Some Celebrated Irish Beauties of the Last Century*, by Frances Gerard, published in London: J. Ward & Downey, Ltd., 12, York Buildings, Adelphi, W.C. 1895.—Ed.

Personal Recollections of the Beginning of the Century.

By THOMAS McTEAR.

Edited, with Notes, by Francis Joseph Bigger, M.R.I.A.

(Readers will observe that this account, relating to events which occurred at the beginning of the century, was written about 1882. *)*

(Continued from page 174.)

SOME EARLY FRAUDS IN BELFAST.

Thomas McTear of Belfast.
From a Miniature in the possession of his daughters, Miss McTear and Mrs. F. Riddell.

During my apprenticeship in Belfast there lived a merchant named Campbell Sweeny, whose business premises were in Callender Street. He was a gentleman in a good position and of supposed wealth, residing in Chichester Street, between Callender Street and Arthur Street. He had several children, one of whom was a school-fellow of mine. He had in his office a clerk named Hamilton. This clerk he took into partnership some time previous to 1814, and the firm became known as Campbell Sweeny, Sons & Hamilton — at least, such the public supposed was the name of the firm. Under this name they carried on an extensive trade until 1817, when Hamilton absconded with, what was supposed, a large sum of money. About the same time, my masters (Jas. Cunningham & Co.) received a power-of-attorney from correspondents in Trinidad, requiring them to take proceedings against Campbell Sweeny, Sons & Hamilton, to recover the amount of a large sum of their acceptances to bills of exchange drawn by the Trinidad firm in payment of a cargo of sugar, shipped by them to their order, and which bills had been returned protested for non-payment. On receipt of these documents, it was found that Hamilton had absconded, having previously destroyed all books of account, letters, and documents, and nothing was found but the furniture of the office, and no trace of property of any description. The sons were minors at school, and of course

not liable. The father denied his liability on the plea that the firm was written "Campbell Sweeny's Sons & Hamilton," and not Campbell Sweeny, Sons & Hamilton; that Hamilton had robbed him of all he possessed, and could not be found, and that he was ruined. Proceedings in bankruptcy were taken against the firm, but no assets were discovered. Hamilton's signature of the firm to the letters, acceptances, and documents, was proved to be Campbell Sweeny's Sons & Hamilton; and the elder Sweeny was declared not a partner. Sufficient funds were not recovered to pay the costs of bankruptcy. The whole family left Belfast, and I never heard of them since. The two brothers, partners in the Trinidad firm, died—one by his own hand, and the other by disease: and that was the ending of this unfortunate drama.

Belfast, during the last century and beginning of the present, was notorious as the headquarters for smuggling tobacco, silks, spirits, and other articles subjected to high duties on importation, just as Liverpool was notorious for slave-dealing at same time.[1] Many cases of this kind of fraud came under my notice at Belfast about 1820. Madder is a plant growing wild in many parts of Europe, and has been long cultivated in Holland, as its roots produce the finest scarlet and bright coloured dyes, extensively used in dyeing and printing woollen, linen, cotton, and other fabrics. Belfast at that time had more numerous and extensive dyeing and printing works than at present, and cargoes of ground madder roots were frequently discharged at the quays from vessels from Holland. On one occasion, a Dutch galliot arrived in Belfast from Holland with a full cargo of ground madder in large casks, consigned to one of our most respectable houses, with orders to pay the duty on it, which was trifling, and warehouse it for the orders of a Dutchman named Vanderpot. This was accordingly put in execution, and the cargo was in process of landing and carting away to the stores of Hugh Wilson & Sons, the consignees, when I happened to be present. One of the casks by accident fell out of the slings and was broken in the fall, showing that the cask was packed with bales of tobacco with madder around them. The whole cargo, both in store and on board, was examined, and every cask was found packed in the same manner with small bales of tobacco, evidently intended to be smuggled at convenience of Vanderpot. Hugh Wilson & Sons proved themselves innocent agents of the fraud, but it was a valuable seizure for the officers of customs.

I was once a witness also to a most daring and extraordinary attempt at smuggling, and was innocently the means of it being detected. I happened to be standing on the Donegall Quay, opposite our office, when I observed a lighter coming up with the tide, and my attention was drawn particularly to her,

(1) A very interesting account of the old Belfast merchant families could be given on this subject, dealing with the West Indian trade, slave-dealing, smuggling, etc. I have some notes on this subject, and would be obliged for others.—Ed.

as limestone was piled on her deck as if she was loaded with it, while, at the same time, she appeared to be very light for so heavy a cargo. A custom-house officer whom I knew was near me at the time, and I made this remark to him, when he immediately suspected something was wrong, and said he would follow the lighter. There were lime kilns on the shore opposite, with a channel to them a short way below the bridge, and the lighter made for this channel and the lime-kilns. My friend boarded her on arrival, and on the limestone being removed her cargo was found to consist of twenty-five large hogsheads of Virginia tobacco, which became a valuable prize to him; the lighter also was condemned, and the men punished. Just at the same time a captain of a schooner was in the office of a notary public of the town, making a protest that his vessel had, during the previous day, foundered at the mouth of the lough on her voyage from Greenock to Dublin with a cargo of coals and twenty-five hogsheads of tobacco, and that she lay in deep water outside in the channel This protest never was finished, for the captain was informed of the seizure of the lighter before its completion, no doubt by one of his men who had been watching, and immediately made off. The author of this stupid attempt was found to be a Dublin man, who had purchased the schooner, tobacco, and coals at Greenock, and had, along with a friend there, given bond for the duty to be landed at Dublin. These two men, therefore, were convicted, and made to pay dearly for this foolish and wicked business.

The Parish of Derrykeighan (County Antrim) for Three Centuries.

By THOMAS CAMAC.

(Continued from page 161.)

Benvarden Presbyterian Congregation

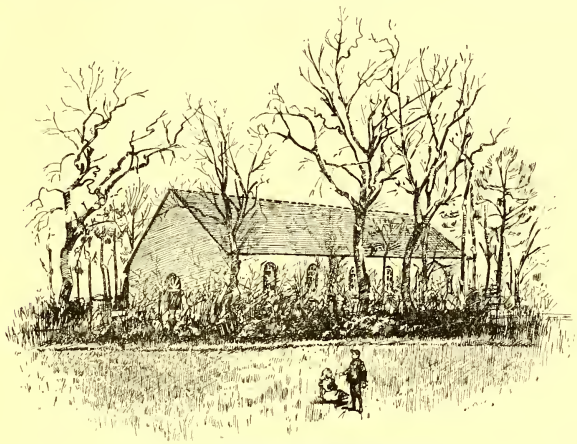
had its origin in one of those splits formerly so common throughout Ulster, which came about as follows:—The minister of Toberdoney Secession Congregation, John Miller, a Scotchman, signified his intention, in 1857, of joining the Free Church of Scotland, wishing the Toberdoney people to become connected with that body. Part of the congregation were willing to follow their minister, but the other part, which would seem to have been the majority, treated the proposal with their most unswerving opposition. A lawsuit ensued, with regard to which party should own the meeting-house, ending in a verdict against the minister and his party; whereupon they resolved to build a meeting-house for themselves, and to this end obtained from John Montgomery, Benvarden, in March, 1859, a rood of ground in the townland of Carncoggy, where the edifice was erected. The Rev. John Miller died in 1862, and during his charge the congregation was in connection with the Free Church. After his death, Benvarden was taken in charge by the Assembly. The next minister was also a Scotchman, James Macmichael, whose stay here was brief, as he returned to Scotland in little more than a year, and was succeeded, in 1865, by John Ross, a County Derry man, who, becoming involved in financial difficulties, obtained as his assistant and successor James Colhoun, a native of Derry city, who was ordained 20 December, 1893. An addition was built to this meeting-house in 1868.

Dervock Covenanting Congregation.

Fully half a mile from Dervock, by the road leading to Derrykeighan old churchyard, and at some distance from the road, up a winding lane which runs to the hamlet of Crofthead, stands Dervock Covenanting meeting-house, more familiarly known as "the mountain meeting-house." To the modern Covenanter its rather lonely situation will serve to recall memories of the days when his co-religionists in Scotland were forced to betake

themselves "to the mountain and the wood," that they might worship God after their own manner.

During the reign of Charles II. a "turbulent licentiate" of the Route Presbytery, named David Huston, was a source of much annoyance to the ministers. Unable to brook ecclesiastical restraint, and persisting in his



DERVOCK COVENANTING MEETING-HOUSE.

irregular conduct, he was several times suspended by the Presbytery, and as often owned his faults and taken back into communion; but he was, in 1687, finally suspended. Upbraiding his brethren for what he termed their "time serving" in abandoning the covenant, and disliking William III. because he failed to take vengeance on the Roman Catholics after the Battle of the Boyne,[1] this extraordinary and erratic individual formed "societies" of the discontented Presbyterians throughout the counties of Derry and Antrim. In all probability the congregation of Carnaff, Dervock, had its origin in one of these societies.

After the death of Huston, the members of these societies, afterwards called Reformed Presbyterians, were held together and ministered to by several itinerant preachers from Scotland, and Dervock was without a stated minister until 1783, when James McKinney,[2] a native of County Derry, and a graduate of Glasgow University, was ordained. There is no record of when the meeting-house was built, which probably happened well on in the last century; for when we consider the poverty of the times, and the paucity of the Covenanters, it is very unlikely there was any house for worship at

(1) Reid, vol. ii., pp. 328–352, 417; also, *Covenanter*, vol. ii., p. 413; and Hill's *Montgomery Manuscripts*, p. 275.

(2) For some account of McKinney, see *Covenanter*, 1860; also, Witherow's *Presbyterian Memorials*.

Dervock—at least during the time of Huston. McKinney, it has already been shown, was forced to flee to America; where, it appears, he became rather a distinguished minister and anti-slavery orator. He died in Carolina in 1802. While minister of Dervock he lived on a farm at Kirkhills, and portions of his furniture and kitchen utensils are still preserved by a family in the locality.

The congregation was vacant until 1804, when W. J. Stavely was ordained. He was son of Rev. W. Stavely,[1] who suffered imprisonment for his political opinions in '98. Dr. Stavely is now chiefly remembered for his long pulpit discourses. He died in December, 1864, having previously resigned the duties of the ministry in 1860, and was succeeded by James Brown, who was also minister of Ballymoney Covenanting congregation. Brown died in 1883, and was succeeded by a native of Donegal, Ezekiel Teaz, during whose ministry the building received a complete renovation. The Rev. Ezekiel Teaz, having accepted a call from the Reformed Presbyterian congregation of Liverpool, was succeeded by the present minister, James A. S. Stewart, formerly minister of Limavady, who was installed in 1895. There are no documents extant bearing on the date of the erection of the first meeting-house.

The following is a copy of inscription on the monument of the Rev. W. J. Stavely in Kilraughts Covenanting burying-ground:

ERECTED
BY THE REFORMED PRESBYTERIAN CONGREGATION
OF DERVOCK AND BALLYMONEY
IN MEMORY OF THEIR BELOVED PASTOR
THE REV. WILLIAM JOHN STAVELY, D.D.
BALLYBOYLAND
BORN 12TH OCT. 1780, DIED 4TH DEC. 1864
FOR 28 YEARS MINISTER
OF DERVOCK AND KILRAUGHTS
AND FOR 52 YEARS AFTERWARDS
OF DERVOCK AND BALLYMONEY.
HE WAS AN ACCOMPLISHED SCHOLAR
AN ELOQUENT PREACHER, A SUCCESSFUL
PASTOR, A DIGNIFIED AND DEVOTED
SERVANT OF GOD.

Dervock Roman Catholic Chapel.

We may suppose the number of native inhabitants of Derrykeighan to have been greatly reduced after the devastating wars of the sixteenth century. The plantation of the Scots, and the vengeance with which the Presbyterian army of Monroe visited the Irish for their part in the war of 1641, would still

(1) See *Brief Biographical Sketches*, by Rev. Samuel Ferguson. Derry, 1897.

further tend to decimate the number of Roman Catholic inhabitants. The first intimation we have of their numbers is contained in the return of the Rev. Irwin Stuart, made to the House of Lords in 1766, which says: "Popish families, 12." Allowing five persons in each family, this would give us the Roman Catholic inhabitants of the parish as 60 in all. From the beginning of the sixteenth until the beginning of the nineteenth century, we have no account of any place where mass was celebrated in Derrykeighan. However, some time early in the present century, mass was said in the village of Dervock; but this having given displeasure, it was stopped.

The owner of the Lisconnan estates, Dr. Allen, J P., in 1835, gave Father Denvir the site for a chapel at Magheradonnell, about half a mile from Dervock, at the nominal rent of 1/- per year. The chapel was erected by the next priest of Ballymoney, Father Macartan, at a cost of £80, of which sum he collected £30 in Liverpool. Through the exertions of Father MacErlean the chapel was considerably enlarged, a school-house built, and the ground enclosed, in 1860, at a cost of £702, and was dedicated in that year by Dr. Denvir, Bishop of Down and Connor. The names of the Roman Catholic families in and about Dervock at the building of the chapel (1845) were, from what I can glean, MacCann, Scally, Killen, Fee, Dumigan, Donegan, Doherty, MacBride, O'Brien, English, Hergin, Laverty, Scullion, and McGoogan. There is no priest resident in the parish, the duties being performed by the Ballymoney clergy. The residents in Drumtullagh worship at Ballinlea, in the parish of Ballintoy. (Authorities: O'Laverty's *Down and Connor*, vol. iv; also a booklet by the late Father MacErlean, entitled *Ballymoney and Derrykeighan.)*

(To be continued.)

The Ulster Volunteers of '82: their Medals, Badges, Flags, &c.

(Continued from page 95.)

In order to make this whole subject complete, so far as Ulster is concerned, the Editor requests that all those who have such articles, or any other Volunteer relics, will enumerate and describe them, or entrust the same to him to make illustrations from, when they will be safely returned.

Medal of the Carrickfergus Volunteers.

By ROBERT DAY, F.S.A., Cork.

IN McSkimmin's *History of Carrickfergus* will be found an account of the formation, continuance, and final disbanding of the Volunteers of that town during the last quarter of the eighteenth century In 1779, seventeen of its patriotic citizens sent a deputation to Mariott Dalway, inviting him to act as their superior officer; and he having consented, their ranks were at once filled up to a total of seventy-two men, who elected the following as their officers:—Stephen Rice, John Haddock, Thomas Legg, John Moore, William and James Craig, jun. Their uniform was scarlet, faced with green, and all were clothed and disciplined at their own charges. A stand of colours was presented by James Craig, sen., and their exercise ground was adjoining his Majesty's castle. In this year the Corporation granted them £120 out of their revenue, in trust to Mariott Dalway, to purchase sixty stands of arms for his company; and on the first of the following July they also granted £60, in trust to Thomas Legg, for a similar purpose; and in the same year the Volunteers attended a review in Belfast.

This is the company that had in its ranks the recipient of a medal which I have recently acquired. It is of silver, and oval in form, measuring 2 by 1½ inches, with loop, and made of two convex plates, protected at the edge by a plain rim. Engraved upon the obverse is the inscription: "To John Mansel, of the Carrickfergus Company, for Skill at Arms, from Capt Dalway, 1780." The reverse has in the field a cross-hilted sword in pale, point down, and passing through a royal crown; above, "Volunteers of Ireland"; below, "Manus hæc inimica tyrannis" (this hand is hostile to tyrants). The emblem may signify that without the sword the authority of the crown could not exist, and the King's writ could not run; or it may have

conveyed a very opposite meaning, more in keeping with the motto on the medal. The full sentence, of which it is a part, reads: "Manus hæc inimica tyrannis; ense petit placidum sub libertate quietem" (this hand is hostile to tyrants; by aid of the sword seeks calm repose under freedom).

THE DALWAY CARRICKFERGUS VOLUNTEER MEDAL.

This was written in the album of the University of Copenhagen by Algernon Sidney, when Ambassador from the English Commonwealth at the Court of Denmark. Sidney also repeated it in the book of mottoes in the Royal library of the same city; when Terlon, who was the French Ambassador, happening to see it, and not understanding the meaning, was told the words contained a revolutionary sentiment, tore them from the book.

This premier company of the Carrickfergus Volunteers was not at the great meeting of the delegates of Ulster, who met at Dungannon on 15 February, 1782. But at a meeting held on the 12 March following, at Carrickfergus, the resolutions passed at Dungannon were unanimously adopted and confirmed.

In 1784, another company of the Volunteers was enrolled, called the "Carrickfergus Royalists," of which the Earl of Donegall, who furnished their arms, was colonel. Their uniform was scarlet, faced blue, and they were presented with two stands of colours by the Hon. Joseph Hewit. They ceased to assemble about 1786.

In 1792, the "Carrickfergus True Blues" were formed. Their clothing was blue, and they were armed and accoutred at their own expense. Their numbers never exceeded forty-eight. In February, 1793, the Lord Lieutenant issued a proclamation against the assembling of armed bodies, and so ended the "Volunteers of Ireland," who were followed by the militia regiments, numbered from 1 to 38 inclusive, who were enlisted in that year.

THE ANCIENT CHURCHES OF ARMAGH:

BEING THE SUBSTANCE OF A PAPER READ BEFORE THE ARMAGH NATURAL HISTORY AND PHILOSOPHICAL SOCIETY, ON THE 14TH OF MARCH, 1860.

By WILLIAM REEVES, D.D., Vicar of Lusk.

LUSK:
PRINTED FOR THE AUTHOR.

MDCCCLX.

In accordance with the promise made in the first number of this journal, to republish some of the scarcest pamphlets from the pen of the late Bishop Reeves, the above invaluable paper has been selected as the first. The following notice, printed on the back of half-title of original, shows the well-known generous spirit of the writer: "Five hundred copies of this Lecture have been printed, the proceeds of which, at half-a-crown a-piece, the writer intends to devote to the repair of the Round Tower at Lusk. Persons disposed to further this object by taking copies, can be supplied, post free, on application to the writer at the Vicarage, Lusk, County of Dublin."

The Churches of Armagh.

(Continued from vol. iv., page 228.)

Appendix.

A.—The Navan.

THE elliptical entrenchment in the townland of Navan, and parish of Eglish, called *the Navan fort*, encloses a space of about twelve acres, and represents a regal abode of extreme antiquity. *Eamhain* was the name it bore, which, in combination with the reputed founder's name, was frequently called *Eamhain-Macha*. It is said to have been the seat of the Ulster sovereignty for 600 years, during which period a series of kings, whose names are recorded, are stated to have reigned here, namely, from Cimbaeth and Macha Mongruadh to Fergus Fogha, who fell at Achalethderg in 332. In this year it was demolished, and having passed into the hands of new proprietors, was granted to the Church at an early date. Thus the church of

Armagh, as possessor of the old provincial palace, occupied a secular basis of great importance. The tradition in 1609 (as recorded in the Armagh Inquisition of that year), was that it had been the gift of David Derrag O'Hanlon. Such was the name by which Daire Dearg, the donor of Armagh, was familiarly known at that date. It was situated in the territory of Coswoy, which, with Coscallen. Toaghy, and Duogh Muntercullen, constitutes the present barony of Armagh. The Irish name Eamain forms Eamna in the genitive, and, in a Latin document of 1374, assumes the form *Hewynna*. In 1524 it appears as *Eawayn;* in 1609, as *Eawyn* (the exact form in which it is rendered by Connell Mageoghegan in the Annals of Clonmacnois, at 580); and in 1633, *the Nawan*, which, with the modern *Navan*, owes its initial *N* to attraction from the article in the compound anEamain. In the Four Masters, at 898, we meet with the compound Eamain Oenaig, 'Emhain of the fairs.' There seems to have been a place in the neighbourhood called *Aenach Macha*, for though Dr. O'Donovan is disposed to identify this name with *Eamhain Macha*, yet its severalty is implied in the Four Masters at 3579, the Annals of Ulster at 1021, and both at 1103, especially.

Eamhain was burned and laid waste in 332, and was never inhabited again. Like Jericho and Sebastopol, it seems to have been placed under a bann. In the year 577, Tighernach records the *Primum periculum Uladh in Eamain;* and at 578, *Abreversio Uladh de Emania*, which probably signifies the unsuccessful issue of an attempt made by the Ulidians to regain possession of the place. In 754, they gained a battle here over the Hy Neill. The ecclesiastical occupation of Emania exhibits itself in 1145, in which year "a lime-kiln, which was sixty-feet every way, was erected opposite Eamhain Macha, by Gillamaclaig, successor of Patrick, and Patrick's clergy in general." But in 1387 of the Four Masters, we find it in lay possession. At this time Niall O'Neill, grandson of Domhnall, designated "Donnell of Ardmagh," was chief of Tyrone, and titular king of Ulster. His ancestors had intruded on this territory, and he himself had, by force or favour, become arch-seneschal of the Primate. But his object seems to have been to oust the Church rather than serve its chief. He had taken possession of the district neighbouring to Armagh on the west, and stretching to the Blackwater (called by the Irish Cluain Dabhail, 'Meadow of Dabhall' or the Blackwater, afterwards softened to *Clonaul* or *Glenaul*, and called *Clondouyll* in the annexed document, now known as the parish of Eglish); and there, in that part occupied by the Navan Fort, he laid a plan to ensconse himself, which he had in meditation for fourteen years ere he carried it into effect. The following document, from Primate Sweteman's Register, shows in what light his conduct was then regarded, and especially his design on *Hewynnae* or the Navan; and a comparison of this with the succeeding extracts from the Four Masters, while it serves as an exponent of their brief narrative, must tend to confirm our

esteem for those simple, and ofttimes meagre, but most truthful chronicles. The reader will observe the term *lanfordum*, which is nothing more than a Latin form of the Irish word Longphort, 'a fortified residence,' and which is familiar as a proper name in the county, the barony of Galway, and the seventeen townlands in various parts of Ireland, which are called *Longford*.

"Dilectis nobis in Christo salutem gratiam et benedictionem. Quia multa Deo et beato Patricio patrono nostro et nobis enormia ac nimis prejudicialia de [Nelano On] eyll a quampluribus Christi fidelibus in secreto quasi confessionis nobis referuntur, qui nobis aliter exponere non audebant, ut per infrascripta plenius appareat; que si vera sint vel falsa adhuc penitus ignoramus: In primis quod idem Nelanus ausu diabolico et sacrilego, post recessum nostrum de vestra ecclesia ultimum, publice minabatur, et quotidie minatur, se velle facere manerium sive lanfordum suum apud *Hewynnae* prope Ardmacham, que fuit et est terra beati Patricii et nostra, nobis invitis. Item quod omnes terras de *Clondouyll* intendit suo perpetuo tenore ut suas. Item quod omnia terras et tenementa beati Patricii Ardmachie et nostra, vendicat falso tum esse sua; et quod nec nos nec clerici nostri quicquam ibidem habebimus nisi ecclesiam tantummodo cathedralem; ac si esset papa vel imperator infidelis, Deo et ecclesie inobediens. Et si sit ita, relapsus est in heresim, a qua per nos certis modis et formis unitati ecclesie fuit restitutus. Et quia, ut prediximus, premissa non credimus esse vera, et etiam in ultimo statu nostro vobiscum promisimus nolle acriter procedere contra eundem Nelanum nisi primitus requisito vestro fideli consilio. Et preterea quod idem Nelanus, cum suis complicibus, ingrediens decanatum nostrum de Tulaghog, fecit spoliari nostros ecclesiarum ibidem Rectores, Vicarios, et alios Christi ministros, usque ad nuda corpora. De quibus omnibus et singulis per vos sub penis privacionum a vestris dignitatibus et officiis quibuscumque volumus et vobis mandamus modo possibili quo poteritis nos certificari infra octo dies a tempore receptionis presentium. Vosque domine Cancellarie cui in hac parte vices nostras committimus per presentes ex parte officii nostri ad procedendum contra Gylbertum Omolduyn, canonicum pretensum ecclesie nostre Ardmacane, et ecclesie Clogherensis et Rathbotensis filium, presbiterum, cognoscendum et diffiniendum canonice contra eundem, cum cujuslibet canonice cohercionis potestate, eo maxime quod idem ingratissimus clericus pretensus aliter informavit dictum Nelanum, amicum nostrum laicum, contra nos et ecclesiam nostram, aliter quam debuit, perjurium notorie incurrendo, procedatis. Super quibus nos certificari per vos volumus de hujusmodi processu contra eundem facto, cicius quo bono modo poteritis, cum omnia premissa ipsum Gylbertum tangentia sint nobis et ut credimus vobis ita publica et notoria quod nulla poterunt tergiversatione celari: qua causa ordinem juris non observare est ordinem juris observare, in tantum quod in tali processu non requiritur nisi citacio et condempnacio. Et hec omnia faciatis sub penis

superius annotatis. Valete ut optamus. Scriptum vi. die mensis Augusti, anno Domini, M°. CCC^mo. LXXIIII^to.

"Milo Archiepiscopus Armachanus, Hibernie Primas, magne distinctionis viris, magistris Odoni et Mauricio, ecclesie Ardmacane Decano et Cancellario, ac aliis Canonicis residentibus ibidem in Capitulo."

Registrum Johannis Sweteman, fol. 1 b.

In the Annals of the Four Masters, under the same year—namely, 1387,—we have two entries, referring to the same occurrence, which differ slightly in their language, and appear to have been drawn from different sources:—

"A house was built at Eamhain Macha by Niall O'Neill, King of Ulster, for the entertainment of the learned men of Ireland."

"A house was erected at Eamhain Macha by Niall O'Neill, for there was not any house within it for a long time till then."

The former of these notices sets forth the probable pretext under which Niall O'Neill, whom Primate Sweteman calls *Nelanus*, sought to disguise his usurpation. In the interval, he feigned great submission to the Primate, and, in company with his wife, waited on him in his house at Bishop's Court, near Armagh, where he made the profession stated in the following document:—

"Salutem gratiam et benedictionem. Mirari non sufficimus de eo quod quando ultimo eramus Armachie, *in manerio nostro infra Lacum prope Armachiam*, Nelanus Oneyl, pater vester et sua uxor Anna filia nostra dilecta nos informarunt qualiter clerici capituli ecclesie nostre Ardmacane insurgerent contra nos cum omnibus viribus eorum. Hiis dictis, prefatus Nelanus primo, sine aliqua requisitione nostra, accipiendo infra manus suas librum nostrum missalem voluntarie juravit in forma que sequitur: Ego Nelanus Oneyl tactis hiis sacrosanctis Evangeliis, et per me deosculatis, juro quod ego defendam vos Archiepiscopum Ardmacanum, Hibernie Primatem, contra omnes clericos vestros de Capitulo omnibus viis et modis quibus potero. Et consimile juramentum prestitit predicta uxor sua. Propterque confidentes in predicto Nelano, ratione sui dicti juramenti prestiti, commisimus eidem Nelano officium Archisenescalli nostri, licet prius Archisenescallus noster fuerat, cum potestate levandi omnes redditus nostros de Ardmachia et Tulachoge, et aliis locis vicinis, ad commodum nostrum, et nostram utilitatem. Pro quibus redditibus nostris optinendis et nobis mittendis, misimus nuncium nostrum Gylcomy Orylchan versus dictum Nelanum, qui stetit cum eo per unam quindenam continuam, sed nichil ab eo ad opus nostrum recipere potuit, sed ad nos reddiit vacuis manibus. Et extunc intelleximus quod dictus Nelanus per quosdam falsos clericos nostros fuit informatus nos fuisse excommunicatos in curia Romana; propter quod dictus Nelanus non audebat, ut asseritur, nobis respondere de dictis redditibus nostris, sicut excommunicatione manente; sed quia absolutionem optinuimus a curia Romana ab excommunicatione predicta,

et copiam ejusdem absolutionis dicto Nelano misimus una cum literis nostris per dictum nuncium nostrum, qui, ut communiter dicitur, fuit captus per nostrum Decanum pretensum, vel alios suo nomine, et spoliatus vestibus suis, et per tres dies, et dictis literis et copia absolucionis, que nondum, ut dicitur, pervenire poterat ad dictum Nelanum, culpa dicti Decani pretensi et suorum. Quare vos rogamus quatenus ista premissa intimare velitis patri vestro, ipsum inducendo quod nobis satisfaciat de redditu nostro predicto, ne cogamur contra ipsum ad penas perjurii procedere, et acrius quam credat, quod non intendimus, nisi per ipsum fuerimus compulsi. Responsum vestrum si idem a patre vestro receperitis in hac parte nobis indilate mittatis, nostris precibus et amore etiam spoliatus. Valete ut optamus in Christo Jesu Domino nostro. Scriptum die Jovis in Octaba Ascensionis Domini, anno Domini, M°. CCC°. LXXVI°." *Registrum Milonis Sweteman, fol. 1 a.*

The son to whom the above letter was addressed was probably Niall Oge, who succeeded his father, in 1397, and died in 1402.

As regards the townland of Navan, it comprises 155 acres, and is held under the See of Armagh. In 1633, it consisted of three balliboes, called Landereagh, Cloghanneegurra, and Cloghanneesceyliaght. For an account of the modern condition of the Navan Fort, see Dr. Stuart's Armagh, pp. 578, 579; and the Ordnance Survey of the county, sheet 12. Also, for the ancient legends of it, see Keating's History, vol. i., pp. 176, 342–344, ed. Haliday; and pp. 123, 246, 247, ed. O'Mahoney; Tighernach's Annals, B.C. 305, A.D. 322; Colgan, Trias Thaum, p. 6 *b*, note 15; O'Flaherty's Ogygia, pp. [16], 105, 169, 181, 258; O'Donovan's Notes on the Four Masters, at 4532 (p. 73), 754 (p. 357), 1387 (707).

B.—Origin of the name Armagh.

Archbishop Ussher (Works, vol. vi., p. 414), and others after him, conjectured that the name *Ardmacha* was derived from *Ard* 'high,' and *Mach*, 'a plain,' which to some may seem a plausible etymology; but, as Dr. O'Donovan observes, "No Irish scholar ever gave it that interpretation"—(Four Masters, 457, p. 143). The truth is, we must seek for the origin of the name in the mythological period of Irish History, and make our choice among the three sources which our pagan legends furnish us with. The Dinnsenchus, from which the following extract is taken, is contained in the Book of Lecan, a venerable manuscript belonging to the Royal Irish Academy; and the passage cited is to be found at folio 255 *bb*. For it and its translation I am indebted to my friend, Eugene Curry.[1]

Ard Macha, whence named? Answer. Macha, wife of Nemidh, son of Adhnoman, t was that died and was buried there: and it was one of the 12 plains which were cleared by Nemidh in Erinn; and he gave it to his wife, who gave it her name, *Unde* Ardmacha.

(1) Only the translation is here reprinted. – Ed.

Aliter. Macha, daughter of Aedh Ruadh. It was by her Emain Macha was erected; and here she was buried when slain by Rechtgi Riderg; and it was to lament her Aenach Macha was instituted. *Unde* the Plain of Macha.

Aliter. The wife of Crunn, son of Adhnoman, son of Cuirir, of Uladh, came here to run with the horses of Conor, because her husband boasted that she was swifter than they. The woman at that time was near her confinement; and she asked for time till her bodily condition should change; but it was not granted to her, and she had to run the race before it. And she proved swifter; and when she reached the goal, she brought forth a son and a daughter; Fir and Fiall were their names. And she foretold that the Ultonians should suffer in childbed whenever danger should come upon their country. And it is in consequence of this that debility was upon the Ultonians during the reigns of nine kings, from the reign of Conor to that of the son of Rocraide. And it is said that she was Grian-ban-chuiri, daughter of Midir of Bri Leith. And she died after this, and her tomb was raised in Ard Macha. *Unde* Ardmacha *dicitur*.

The plain which our steeds course over,
According to witnesses of truthful word:
In it was buried—a firm dwelling—
The beautiful Macha, wife of Nemidh.
Nemidh graced with high renown,
Twice six plains did he cut down;
Of these this plain, I'm glad, was one
O'er which I shall ride in full career.
Macha [again] of equal renown,
The noble daughter of Aedh Ruadh,
Here was buried, the queen of battle,
When she was killed by Rechtgi Riderg.
The exile for safety avoided not
The hapless sons of Dithorba,
It was not a gracious act that came of it,
The building of Emania on the side of the plain.
To lament her—'tis a gain to you—
By the hosts of all succeeding time,
There was held without battle yonder
The fair of Macha in the great plain.
It is proper that I should tell here,—
For indeed it is a fact that I have sought—
The story of the hapless occasion,
Which caused the Ultonians periodical disease.
One day there came with glowing soul,
To the proper fair of Conchobar,
The gifted man from the Eastern wave,
Crunn of the flocks, son of Adnoman.
It was then were brought with proper sense
Two steeds to which I see no equals,
Into the race course, without concealment,
At which the king of Uladh then presided.
Although there were not the peers of these,
Upon the plain, of a yoke of steeds,
Crunn, the rash hairy man said
That his wife was fleeter, though then pregnant.

Detain ye the truthful man,
Said Conor the chief of battles,
Until his famous wife comes here,
To nobly run with my great steeds.
Let one man go forth to bring her,
Said the king of prostrate stout spears,
Till she comes from the wavy sea,
To save the wise-spoken Crunn.
The woman reached without delay,
The fair of the greatly wounding chiefs,
Her two names in the west without question,
Were Bright Sun and Pure Macha.
Her father was not weak in his house,
Midir of Bri Leith, son of Celtchar;
In his mansion in the west when mentioned,
She was the sun of women assemblies.
When she had come—in sobbing words,
She begged immediately for respite,
From the host of assembled clans,
Until the time of her delivery was past.
The Ultonians gave their plighted word
Should she not run—no idle boast—
That he should not have a prosperous reign,
From the hosts of swords and spears.
Then stript the fleet and silent dame,
And cast loose her hair around her head,
And started without terror or fail
To join in the race, but not its pleasure.
The steeds were brought to her eastern side,
To urge them past her in manner like;
To the Ultonians of accustomed victory,
The gallant riders were men of kin.
Although the monarch's steeds were swifter
At all times in the native race,
The woman was fleeter with no great effort,

The monarch's steeds were there the slowest.
As she reached the final goal,
And nobly won the ample pledge,
She brought forth twins without delay,
Before the hosts of the Red Branch fort.
A son and a daughter together,
Well nursed the silent woman pleasantly;
Twins whom Grian bore with distress,
Fir and Fial were their names.
She left a long-abiding curse
Upon the chiefs of the Red Branch
To suffer periodical afflictions
Of debility and parturient pains.
The curse which there she bestowed
Upon the valiant heartless host,
Followed them—'twas no idle act,
Till the ninth descending chief,
From the reign of victorious Conchobar,
Over the fertile cantred of Emain,
It checked them through their stranger foes,
Till the reign of Mal Mac Rocraide.
Thereupon the woman died,
Of the torturing illness which was put upon her,
And she was buried reluctantly there,
In Ardmacha the unlucky.
From the death, from the famous life,
Among the ranks of Adam's race
Of the woman in pallid death on the field,
Her name has adhered to this plain.
To Ard Macha all men assemble
Since Patrick brought primatial faith
To the place which without battle he selected
From sacred Rome over great seas.
Thou King who hast left Emain in cold,
By separating from it its brave host,
My soul should not be wretched in thy house
After my poem on the hosts of noble plain.
This plain.

Among these three heroines, all of whom are sufficiently ancient, the reader is allowed to make his choice. The neighbourhood of Emania, which in old times was always coupled with the memory of Macha Mongruadh, may naturally suggest her's as the most likely influence in the creation of the name. However, in such cases, the older and more fabulous the individual, the more likely is his or her name to be employed in topographical nomenclature. The selection of the first Macha is borne out by the ancient notion that *Magh-Macha* in Oirghialla, was one of the plains cleared by her supposed husband Neimhidh. This plain of Magh-Macha (Four Masters, A.M. 2859) is more generally called *Machaire Arda-Macha*, which latter name occurs in the Annals of the Four Masters, at 1103, 1196, 1424. Again, at 3579, Conmael, King of Ireland, is said to have fallen at the battle of Aenach-Macha, which implies that the name was in existence long before Macha Mongruadh. Keating places the grave of Conmael at *Fert Conmhaoil*, at the south side of Emania. (Hist., vol. p. i. 320, ed. Haliday; p. 221, ed. O'Mahony.) As regards Eamhain-Macha, the annalists, and the etymon of the name given by Cormac, ascribe its construction and appellation to Macha Mongruadh. See Four Masters, A.M. 4532, and Dr. O'Donovan's note, p. 73. It is to be observed, however, that Eamain signifies *gemini* 'twins' also, and in the compound there may be reference to the story of the race.

But the name of Macha is not confined to the city of Armagh, as appears from the following list:—

1. *Armagh-breague*, that is the 'pseudo-Armagh,' a large townland of 2895 acres, formerly in that part of Lisnadill which is in Upper Fews, but now

forming part of, and giving name to, a district cure in the diocese of Armagh.

2. *Ardimagh*, a subdenomination of Ballynashee, in the parish of Rashee, county of Antrim. In the Inquisition, No. 7, Jac. i. (Ulst. Inquis. Antrim), it is called *Ardmaghbreigye*.

3. *Ardmaghbreague*, a townland of 1088 acres, forming that part of the parish of Nobber which is situate in the barony of Lower Kells, county of Meath. Ord. Survey, sheet 5.

4. *Ardmagh*, a territory of Clankelly, in the county of Fermanagh. See Patent Rolls, Jac. i., p. 252 *b*. Ulst. Inquis. Fermanagh, 32, Car. I.

5. *Ardmagh*, in the parish of Ematris, county Monaghan. Ulst. Inquis. Monaghan, No. 6, Jac. i.

6. *Armaghughduffe*, in the county of Monaghan. Ulst. Inquis. Monaghan, No. 6, Jac. i.

Besides these, the word Macha enters into the combination *Ui Breasail Macha*, the ancient name of a territory towards the eastern border of the county of Armagh. Also, *Ui Meith Macha* is the old name of the present barony of Monaghan, in the county so called. *Carcar Leith Macha* was a sepulchral monument near the Boyne (Petrie, Round Towers, p. 101).

(To be continued.)

Notes and Queries.

This column is open to readers desirous of obtaining or imparting information on questions of interest and obscure points of historical lore relating to the district.

Queries.

Archibald Hamilton.—I shall be greatly obliged to any correspondent who will assist me in identifying the Archibald Hamilton who married Margaret, daughter and eventually heiress of Colonel James Maxwell of Drumbeg, County Down. The inscription on their tomb in Drumbeg states that he died "February, 1725, aged 80" (? 75) years, and his wife died in January, 1736. They had *inter alias* James Hamilton, who assumed the name of Maxwell (according to injunction contained in the will of his uncle, Arthur Maxwell of Drumbeg, who died "2nd day of January, 1720, aged 74 years," old tomb), and married Letitia —— (?) He died in 1751, leaving at least one son, Arthur-Hamilton Maxwell, who inherited all his property, and died in 1757; and I wish to ascertain the names of *all* his younger children.

WM. JACKSON PIGOTT, Manor House, Dundrum, Co. Down.

Answers to Queries.

Re the Physico-Historical Society.—According to the printed *Catalogue of MSS. in the Public Library of Armagh*, there were preserved there, in 1892, among other MSS. of Walter Harris, *Papers of the Physico-Historical Society, circ. 1740.*

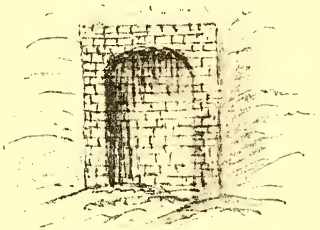
TENISON GROVES, B.E., 1, Eaton Square, Monkstown, Co. Dublin.

Miscellanea.

SPA-WELL AT THE BLACKSTAFF.

Size, about 3 feet by 2 feet.

By T. Smyth.



Spa-Well at the Blackstaff.
Drawn by T. Smyth.

Thomas Gaffikin, in his *Reminiscences of Old Belfast*, mentions a spa stream which flowed into the Blackstaff at the new cut; but he does not mention a spa-well or fountain built into the bank of the river, which at this place was pretty high. The rough sketch here shown is my recollection of it. Though called a well, there was no appearance of one: it had probably got filled up in the course of time, and the water found its way to the river by another course. The erection was directly opposite to the house of the manager of the gas-works, and was the spot where all the boys of the neighbourhood practised swimming. To be able to cross the *glut* (corruption, I suppose, of cut) was considered quite a feat. I think the fountain was probably erected by Lord Donegall after the new course for the Blackstaff was finished, in order to utilize the spa spring.

TEAMPULL LASTRAC, DUNSEVERIC, CO. ANTRIM.

By R. R. G. Crookshank.

The following two inscriptions on gravestones have been omitted from those given in vol. v., p. 60. It would be interesting to know more of the Flora MacDonald mentioned.

Flora MacDonald's
burying Place
Here lyeth the
body of her husband
Duncan Galbraith
from Isla who de
parted this life
the 11th of Sept.
1795. aged 55 years

(Freemason sign at top.)

This Stone was Ere
cted by Michal John
ston in Memory of
2 of his childer—viz
James & Margaret
who died Young
1793

Reviews of Books.

Publications having any bearing upon local matters, or upon Irish or general Antiquarian subjects, will be reviewed in this column.
Books or Articles for Review to be sent to the Editor.

The *Belfast Evening Telegraph* of 12 August, 1899, contained a popular (illustrated) account of Patrick MacDowell, R.A., the celebrated sculptor, born in Belfast, and the issue of 26 contains one on the Earl of Belfast. Excellent articles in the same paper on "Old Belfast: its early Theatres," appeared in the issues of 26 June, 7 July, and 11 August, and on "Haddock's Ghost" on 12 May, from the pen of Isaac W. Ward, who knows more of Old Belfast than any living person.

* * * *

The *Kilkenny Moderator*, under the editorship of Standish O'Grady, purposes in October, 1899, publishing the prose epic of Cuchullin from the Heroic period of Irish history. This is a distinct advance in journalism in this country.

* * * *

The *Derry Standard* of 2 June, 1899, contained a well-written topographical description of "Banagher Glens," from the pen of James H. Eakin, which shows a comprehensive knowledge of a most interesting district.

Greyabbey, County Down. * * * *

This little pamphlet, from the able pen of J. J. Phillips, was written for the R.S.A., on the occasion of their visit to Belfast on the 16 August, 1899. It contains all the known facts relating to this fine Cistercian ruin, and is freely illustrated. We trust the writer will reprint his valuable monograph (with the additional notes he has made) of this abbey, now long out of print.

* * * *

Saint Malachy. By the Rev. James O'Laverty, M.R.I.A. Belfast: Irish News, Ltd. 1899. Price 1/-

This handy little volume of the life of a twelfth-century Bishop of Connor is practically a reprint from the writer's Diocesan history, with some additional notes, particularly the identification of the Saints' Church at Ballyculter, County Down, known as Kilmalach. The writer traces all the principal events in Malachy's life and the disordered state of the Irish Church in the twelfth century; also the Saint's visit to Rome, when he was appointed Apostolic Legate, which position he used in exercising discipline at home and in establishing the customs of the Roman Church.

* * * *

Descriptive Catalogue of a Collection of Manuscripts of Bishop Reeves in the Diocesan Library, Belfast. By John Ribton Garstin, B.D., F.S.A. (Not published.) Belfast: R. Carswell & Son. 1899.

We cannot allow the issue of this work to pass without commendation. To say that loving care has been bestowed upon it is superfluous, as every page bears this out in a work that was both troublesome and difficult. As one peruses the different items, the thought of the

vastness of the literary labours of the late Bishop is borne in upon the mind, and the irreparable loss to Irish archæology which his death occasioned. The securing of these documents, mostly relating to Diocesan subjects, to Belfast, was a great and valuable acquisition. The present work is a worthy appendix, from the same hand, to the Bibliography in Lady Ferguson's *Life of Bishop Reeves*. We will not say more of this work at present, but it is our intention to take further advantage of it, and publish in these pages some of the matter there catalogued. In conclusion, we must mention the deep interest taken in this work by the late Lavens M. Ewart, who undertook the cost of its printing.

* * * *

Songs of Erinn. By P. J. M'Call. London: Simpkin, Marshall & Co. 1899. Price 1/- and 2/-

This is not the first time we have had pleasure in noticing the poetry of this well-known writer, and we trust it will not be the last. The present collection of songs is by far the best we have yet perused from his racy pen—the historical ballads particularly so. One in particular appeals to us—Redmond O'Hanlan, the wild Ulster raparee, who so long held whole armies at bay.

"The great Duke of Ormonde is frantic—
His soldiers got up with the lark
To catch this bold Redmond by daylight;
But Redmond caught them in the dark.
Says he, when he stripped them and bound them—
'Take back my best thanks to His Grace
For all the fine pistols and powder
He sent to this desolate place!'"

* * * *

The *New Inland Review* for May, 1899, vol. xi., No. 3, contains an exhaustive paper on "The Early Irish Post Office" from the pen of John Salmon, giving facts and details that none but he could have compiled.

* * * *

Orangeism: as it was and is. By Richard Niven. Belfast: W. & G. Baird. 1899. Price 6d. and 1/-

This *brochure* deals with the rise and progress of the Orange Order in Ulster, the major portion being a reprint of a Blue Book on the battle of Dolly's Brae, in County Down, in 1849, with photographic reproductions of the site of that encounter.

* * * *

Highways and Byways in Donegal and Antrim. With illustrations by Hugh Thomson. By Stephen Gwynn. London: Macmillan & Co., Ltd. 1899. Price 6/-

This is certainly the book of the season so far as Ulster is concerned. It is also a book written with an object, which makes it the best illustrated work that has ever appeared on the scenery of the Northern counties. The pencil of Hugh Thomson, himself an Ulsterman, has succeeded in doing for us what has never been hitherto attempted, in placing our unsurpassed coast views in an equally presentable form with those other beauty spots of England and Wales which he has so cleverly depicted. Headlands and lakes, priests, policemen, and peasants, the humble cottage and the crumbling castle, the jaunting-car and the village church, each and all have been transferred by a few strokes of his master pencil to the pages of this book. Where all are excellent, it is hard to individualize; but, if we dare do so, we would specially mention the views about Ballycastle. The surroundings here must have been congenial to the artist, as it has been to many others, for he seems to have lingered long within sight of the soaring brow of Benmore and lovely Murlough, and the spirit of those enchanting spots has entered into his soul and been reflected in his work. To the

letterpress a secondary place must of necessity be given, but by no means an unworthy one, although the difficulty of writing up to such sketches as Hugh Thomson's is no light task. Much legendary lore is given with historical sketches, whilst the scenery is fittingly described, but not always with sufficient accuracy to satisfy a *habitué* or one who has haunted this coast for many years, reminding one rather of a hasty cyclist who has "done" the coast, and then relied on friends and books for the rest. We are delighted to have such a book, and can now hold our heads higher before our English friends when they say, "Have you seen Hugh Thomson's *Cornwall and Devon?*" and Irishwise reply, "Have you seen his *Donegal and Antrim?*"

* * * *

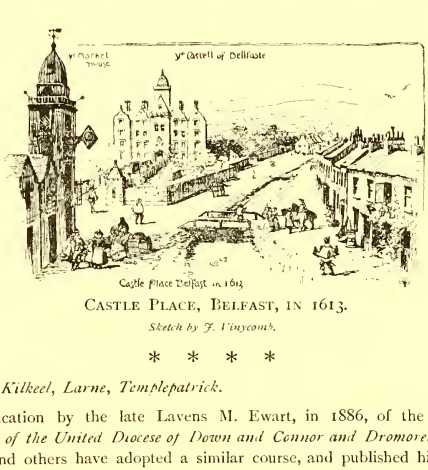
A Literary History of Ireland. By Douglas Hyde, LL.D., M.R.I.A. London: T. Fisher Unwin. 1899.

This is a vast work, entailing unprecedented labour on the writer; labour, however, well spent, raising a monument to the learning and skill of our foremost Gaelic scholar. It is not a book to be hastily perused; it is a work of reference which will be treasured and referred to for all time. We cannot speak too highly of it, nor of the laudable ambition of its author in thus presenting to the English-speaking world, in a permanent form, the distinctive features of our Irish literature. Too long neglected has it been, and too often despised. For an enlightened public to ignore it will now be gross ignorance, to despise it will be folly, thanks to Douglas Hyde, who has largely brought about this consummation. In our too limited space we cannot in any sense analyse, however roughly, the work before us; nor will we attempt such a task. All lovers of Ireland will possess the book, and "read, mark, learn, and inwardly digest" it for themselves.

* * * *

The Heart of Belfast: as it was and is. By John Vinycomb, M.R.I.A. Marcus Ward. 1899.

This booklet (published for a Belfast restaurant) gives a full account of the Castle of Belfast, and is freely illustrated, adding another to the long list of good things written by John Vinycomb.



CASTLE PLACE, BELFAST, IN 1613.

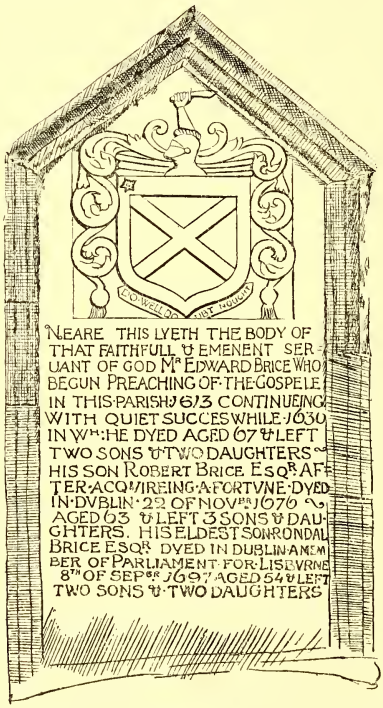
Sketch by J. Vinycomb.

* * * *

Bazaar Books: Kilkeel, Larne, Templepatrick.

Since the publication by the late Lavens M. Ewart, in 1886, of the valuable Bazaar Book, *Handbook of the United Diocese of Down and Connor and Dromore*, many churches, congregations, and others have adopted a similar course, and published historical sketches on such occasions—an excellent course to pursue. We have three of such to notice. Kilkeel Parish Church is briefly sketched by the Rector, the Reverend H. M'Knight, with

local views. The different ancient edifices in the district are all mentioned. Larne Bazaar Book, by Francis Joseph Bigger, includes a number of sketches relating to the district; a special feature being the illustration of a number of the armorial tombstones in the neighbouring churchyards. The sketches deal with the Parish Church, the Presbyterian Congregations, Olderfleet Castle, Drumalis, Carncastle, Island Magee, Witchcraft in Island Magee, Larne Volunteers, James Orr, Dalway's Bawn, James M'Henry, M.D.; the Rev. Edward Brice, Kilroot, Glynn and Gleno, Altfracken, and Armorial Stones. Templepatrick Presbyterian Congregation has been dealt with by the Rev. Alexander Gordon, A.M., and takes the form of a collection of brief biographical sketches of the different ministers of the congregation—one of the oldest in Ulster; and, like all the other work from the pen of the same writer, is compiled with great care, giving exhaustive data. The lives of such men as Josias Welch, Anthony Kennedy, James Kirkpatrick, and William Livingstone are recorded more fully than had been done hitherto, with many bits of local colour added, the whole forming a valuable addition to Ulster biography. An admirable feature of the book is the absence of those vindictive partisan statements which so often soil the pages of productions issued for similar purposes.



TOMBSTONE OF EDWARD BRICE, IN TEMPLECORRAN CHURCHYARD.

(From Larne Bazaar Book.)

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